¶The mirroure of Golde for the Synfull Soule.

2-14

THis presente boke is called the Myrroure of golde to the sinfull soule / the whiche hath bin trā-slated at paryce oute of laten in to frenche / and after the trāslacion seen & correcte / at length of many clarkis / Doctours / & maisters in diuinite / and nowe of late translatede oute of frenche in to Englisshe by the right excellēt princesse Margarete moder to oure souerain lorde kinge Henry the vii. & Countesse of Richemond & derby. The wise man in his boke named / Ecclesiastes considerynge the miserye and frayletē of the worlde saith / that it is vanite of all vanites / And all thinges that ben in the worlde present ought to be called vanites / & therfore saith the holy doctoure saint Gregory that there is noon more / acceptable sacrifice to god: then is godē zele / That it is to say an hernest desire to ỹ wayle of soules. For ỹ whiche cause I haue willede to make & accomplysshe this present tretyse / gederynge and assemblynge many diuerse autorites / of holy doctours of the churche / to thentent that the pore synfull soule troubled by the fraude of enmye and oft ouercome: May by holy mancions and auctorites / be addressed to the light of iustice and trouth / and so led by the meane of the holy golle that ỹ shepe that were perisshed may be reduced & led agayne to their grene paster And to the ende also that the pore soule redressed & reuokynge his erroure / knowynge his syne / and by

in warde forowe of cõtricion conuertynge hym to god/ and therwith to do suche penaunce as he fyndeth may with all the saintes pollede ꝑ lyfe eternall as saithe Crisostome sith it is so that from day to day/ vanyte of all vanyteis abuseth vs and theym that in the delites of this mysheuous worlde is cõuersant they ought in theyr yatis/ wallis and habitacions/ and their clothinge and all places where moost ordinately they vse to be: that they sholde write and make to paynte but principally in theyr conscience this saire auctoritie vanitas vanitatũ et omnia vanitas. To thende that often of the daye/ and of the night. they may haue it afore their Iene and fele it in their hart. And for somoche that paynters/ & Images of foul ylshe pleasures/ deceyueth theym that sodelitech: It is right conuenable and helthfull in euery company/ as well in etynge & drinkynge as other occupations. Often to synge & recite theis present wordes/ vanite of all vanetie and all thinge of this worlde is vanite. Certainly soo saithe crisostome all thingis passeth/ but oonly the seruice and loue of god/ And for to know the order and manet howe to procede in this lytel boke. It is to know we it shalbe deuided .vii. chapitours after the vii. dayes of the weke. To thentent that the synfull soule solyed and defowlyde by synne maye in euery chapitoure haue a newe mirrour/ wherin he maye be holde and conspyer the face of his soule.

¶ The table of this present booke.

¶ The table.

¶ Firste of the filthenes and miserie of man
¶ The Secounde of the synnes in generalle and of their effectis
¶ The Thyrde howe they ought hastely with all deligence to do penaunce.
¶ The Fourth howe they ought to fle the worlde
¶ The Fyfthe of the false Riches and vayne honoures of the worlde.
¶ The Sixte howe they ought to dzede deth
¶ The Seuenth of the Joyes of paradyse and of the paynes of hell.

¶ Explicit. Tabula.

¶ Of the vilenes and myserie of man.

The prophete Jeremie cõsyderynge the freyl te & miserie of mãkynde by maner of lamentacyõ ỹ wrytynge saith thus Alas I poore creature wherfore was I borne out of ỹ wombe/ of my moder/ to se ỹ labour & sorowe of this worlde/ & to cõsume my dayes ỹ cõfusyõ. Alas yf this holy man Jeremie ỹ whiche almighty god sãctified ỹ the wõbe of his moder he hym selfe said & pfered so piteous wordꝭ: what may I say that am ẽgẽdred & cõceyued in ỹ wõbe of my moder by syne And to ỹ purpose saith saint Barnard/ Study to knowe thy selfe for That is the thynge moost auayllable & more prayable/ to thy weale to knowe thyselfe: then it shuld be to knowe the course of sterres/ the strengeth of herbes/ or the cõplecyõ of all men. The naturis of beestꝭ/ or the sciẽce of all erthly thinge/ For in that knowleige thou knowest not what to thy soule is profitable. Nowe consyder/ & beholde thou mortall/ and miserable man what was of the byfore thy natiuitie/ And whate is it of the nowe sythe thou was borne/ And what shalbe of the. ¶ To the houre of thy dethe/ And whate shalbe of the after/ this mortall lyfe. Certaynly thou haste been/ ¶ frome thy begynnynge

a thynge vyle/ stynkynge/ deteſtable & abhomynable/ conceyued in fylthe rotennes of fleſſhe/ & ſtynkynge fylthy concupiſcence: and in the embracemēt of ſtynkyng lechery & that woꝛſe is cōceyued in the vnclene ſpottꝭ of ſynne/ & yf thou beholde & cōſider well what mete thou art noꝛiſſhed within thy moders wōbe: truly noon other but wt coꝛrupt & ifecte blod/ as well is knowen by many phyloſophers & other great clerꝭ & after thy natiuite thou that haſte ben noꝛiſſhed of ſo foule & vile nature in thy moders wōbe/ as bifoꝛe is ſaid: thou art alſo oꝛdeined to weping/ cryyng/ & to many other miſ:ies/ ī the exile of this ſoꝛowfull woꝛlde. & that/ that is moꝛe greuous/ thou arte alſo ſubiecte to thy deth ꝑ whiche euery true criſté mā ought daily to remēbꝛe/ & thinke vpon/ Beholde then & cōſider in thy lyfe/ ꝑ amonge all thing that almighty god hath created & fourmed man is made of the moſt foule & abhomynable mater/ that is to knowe of the ſlyme of therth the whiche rth is ꝑ leſt woꝛthy of all other Elimēꝭ/ god hath made the planetꝭ & ſterꝭ of ꝑ nature of the fyre. The windes & birdes of the ayꝛe/ ꝑ fyſſhes of the water/ the men & other beeſtꝭ of ꝑ eeth Nowe cōſider thē the thingꝭ of olde ātiquite & thou ſhalt finde thy ſelfe moſt foule/ & when ꝑ ſhalt knowe the other bodies whiche of ꝑ fire hath ben made & brought forth. ꝑ ſhalt amōg all other creatuꝛs repute thy ſelfe right vile & mſhable/ & ꝑ ſhalt not will oꝛ may ſay oꝛ thinke thy ſelfe ſēblable to celeſtiall thingꝭ/ oꝛ ſhalbe bold to preferre thy ſelfe: byfoꝛe

the thyngis erthely but yf thou wylt company thy
selfe with any creatour a company the to brute be
estis and thou shalt fynde thy selfe to them moost
Semblable and lyke/ For so saith the wyse Sala
mon/ man and brute beestis semblably be comen of
the erth/and to therthe they shall retourne/ knowe
then howe noble thou art in this worlde/ & take
hede that the beaute/the prayslnge of people/the
strengeth and the heate of youthe/ ꝑ Riches & tho-
noures of the worlde/ may not kepe the from kno-
wynge of the vilite of thy birth/ And yf more playn
ly thou desyre to knowe what is of the harken to
the story of doctours holy saint Augustine that spe
keth i this maner Alas myserable creature what
am I what is of me certainely I am a sacke full of
synne and Rotenes filled with stenche/and with
blinde horrour/ pore naked and subgiet to all mise
rable necessities/ & tribulactions /ignorante of my
Entre/ & outgoynge vnknowynge. myserable &
deedly/of the whiche ꝑ day passeth sodenly & lygh
tely as the shadowe .And the lyke waneth as the
mone/ & as the grene lefe on ꝑ tree that by alytell
heate of sonne is sone drye: & with alytell wynde
is sone beten downe. I am myserable/ Erthe the
synne of Ire/a vessell full of pryde/engẽdred by vi
le nesse and fylthy lyuynge in miserie and mortall
in payne/angutsshe/and sorowe/ to ꝑ whiche pur-
pose saythe saynt Barnarde that aman is noon o-
ther thynge thenne a fowle stynkynge frothe/ And
a sacke fulle of rotennes/and mete to wormes.

¶And for so moche as it is a thinge that she with/
by experience beholde and consider/ what goothe
fourth thy mouthe/ thy nose/ and other condittis of
thy body/ And thou shalt say these can not be foun
de amore vile dunghyll/ of the whiche thinge spe=
keth pope Innocent synable satynge thus. O vile
noughty condicion of man/ beholde & consider the
herbes and trees/ they bringe forthe of theym bran=
ches flowes/ and frutis/ And thou bringest fourthe
nyttis/ & stynkynge vermyn. They bringe forthe
frome theym wyne/ oyle/ and precious Bawme/ &
thou bringest forthe spetyll bryne/ & dirty corrup=
cio/ they floresshe and odoure with swetenes and
suauyte/ And thou yeldest frome the thabominaci
on of stynke/ for other thing can not be brought out
of the/ for suche as the tree is/ suche is the fruyte/
¶And man is noon other thynge after/ the four=
me: but a tree turned vp so do wone/ of the whiche
the heyre be the rootys/ and the blocke is the heed
and necke/ the stokke is the breste and tharme boo
les/ ỹ greate braunches be the armes/ and the leg=
ges/ and the lytell braunches be the fyngers/ and
the Tooes/ And the man is as the leef in the wyn
de and as the stubble dryed with the sonne/ of the
whiche saythe Jobe/ the man is borne of the wo=
man/ lyuyng breue and short space of tyme/ and re=
plenysshed. with many miseries/ the whiche com=
myth & growth as the floure/ that sodenly is bea=
ten do wne and flieth and passheth as the shadowe
that neuer in on self astate abydeth/ wherfore it is

spoken in the thirde of genesie. That god sayde to man remembre thou arte but duste / and too duste thou shalte tourne / And for somoche saith Jobe lorde remembre thou haste made me as myre and duste / and therto shall I tourne agane alas poore creature that arte but fylyne and myre wherof oughtest thou too be proude: thou that arte butte duste wherfore sholdest thou lifte vp thy selfe: thou that arte but asshes / wherfore sholdest thou gloryfye thy selfe. See and consider that thou arte conceyued in synne. ¶ Thy natiuitie in payne and trauayll thy life in miserie and labour / And too the dethe necessaryly obligide. ¶ Alas wherfore norysshes thou thy fleshe with dilycyouse meetes / and apparelles / thy selfe with riche & precious habitis / whē within a fewe dayes the wormes shal deuoure the in the erthe / And thou takest noo hede to ano wyne thy poore soule with good condicions & werkes the whiche if thou dyd not let it: sholde be presented to god thy creature and his angellis in the Joye of heuen / wherfore sertis thou at nought thy soule & lettes and suffers thy cursid fleshe haue seruyce and gouernaūce / And wote it suerly that it is a greate soule abusion to make a Chamberer a maystres and a maystres a Chaberer / and seruaunt O soule thou haste an euill household of Enmyes thy frende is to þ an aduersary and yeldeth attribucion to the euill for good / & vnder the likenes of good is thy cruel enmy / O cursed fleshe as often tymes as thou sechesse to norisshe and fede it

vitiously. thou aduerteſſes and lyſt̄ vp agayne ꝑ
thy moꝛtall enmy And as ofte as thu appatellis
and adoꝛnys to thy ſelfe diuerſe and precious veſti
mentis thou armeſt thine enmye agayne the/ and
diſpoyleth thy ſelfe from all the fayer and ꝓcious
ornamentis celeſtiall. O poꝛe fleſſhe cõſider and
be holde what thou ſalte doo/ and what ſhalle be
come of ꝑ after this moꝛtall lyfe. Certainly thou
ſhalte be but carion vile/ & ſtynkinge coꝛrupcion
And miſerable meate/ and fedynge/ to woꝛmys.
Beholde ꝑ ſepulcres & toumbes of theym that be
iſſued oute of this moꝛtall lyfe/ and thou ſhalt fyn
de non oother thinge but alles/ vermen hoꝛoure &
ſtynche/ I wys they haue been as thou art/ & thou
ſhalte be leche as they be. ¶ They were men as
thou arte/ And haue eten and dꝛonken/ and paſſed
the dayes in Ioyes and deliteis of this woꝛlde &
in a moment they be diſſended in to hell/ & their fleſ=
ſhe hathe be eten with woꝛmes. And the ſoꝛo we=
full poure ſoule is deputed to be piteouſly treated
and tourmẽted in the fiere of hell vnto the greate
day of Iugement/ after the voiche daye bothe bo=
dy and ſoule ſhall be buried in eternall dampnaci=
on. ¶ Then ſee what hath prouffited to the curſed
ſynner ꝑ vayne gloꝛie of this woꝛlde/ foꝛ they that
haue been folowers and foloeth in the pleaſaun=
ce and delitis of ſynne be nowe in like wiſe in the
tourmentys of hell/ what hath pꝛofyted to theym
their ſhoꝛte gladnes the myghtis of the woꝛld the
delitis of the fleſſhe and the great concupicence of

falſe richeſs. Tell me nowe where be their laghin
gis where be nowe their Joyes. their playes: their
vanites. and organs. ¶ O what Intollerable ſoꝛ
rowe is be comen of theis greate Joyes with the
grace and bitter diſtres/ foꝛ ſo lytell tyme of volup
tuoes delites as to be caſt and ouer thoꝛwone in e=
ternall payne euer durynge/ Thinke then thinke &
often foꝛ thinke in thy herte/ that ſo as to theym is
haponed it maye happen to the foꝛ thou art man &
man is of therthe/ And foꝛ ſoo mooche as thou arte
erthe to the erthe thou ſhalt tourne whē the houre
of deth ſhall come/ the whiche is vncertayne & vn=
knowen. when/ howe/ oꝛ in what place it ſhall co=
me foꝛ euery place alweys deth watchith and ge=
uith attendaunce. ¶ And therfoꝛe if thou be wiſe.
thou ſhalt alwayes in euerey place geue ſure attē=
daūce foꝛ hym/ And of theym that ſo moche loueth
their delitis and pleſures of ỹ woꝛlde ſpeketh Je=
ſoder in this maner Right dere frēdes we oꝛught
well to remembꝛe the lytell and bꝛeue tyme/ that
the felicite of this woꝛld durith/ and howe lytell the
Joye of this woꝛlde is/ and howe fraile/ and fay
linge is the tempoꝛall myght of this woꝛld Nowe
ſay preſently what thou mayſte ſaye. where be the
kynges. the princis. the Emperours with the Rꝛ=
ches/ and the powers of the woꝛlde. They be as ỹ
ſhadowe vaniſhed/ they ſheche & aſke foꝛ theym
And they be departed/ but what ſhall I ſaye you
further the kingꝭ & the pꝛinces be deed/ of ỹ whi=
che many of them thought to lyue longe/ and had

went they had been suche men as deth myght not noye. O cursed mischeous poze soule / lette not all for gotton / & call out without any mens pyte for thy miserable & abused synes / is not so ordeyned that deth shall come: certaynly ye shall dye & as well a prince as other shall fall / Saynte Bernarde spekynge of the condicio of man after ꝑ deth: saith ꝑ there is no thinge more stinkinge or horrible the Cacione of a dede man / for he of whome in his lyfe ꝑ embrasementis and collingis were swete and plesaunte: In the deth it is horrible / and detestable to be holde. And for so moche he sayde after man: the wormes after ꝑ wormes: stinke / & horrour. what profferis then in this present worlde Riches delitis and honour. The reches deliuerith not the soule from deth. The delitis deliuerith hym not from wormes / ne the honours frome stinke: and of the selue same saint Johñ crisostome / ho we moche hathe it profited to theym that in lechery and in voluptuoies of the body hathe continued to the laste daye of this present lyfe.

¶ Ho we lechery causeth many euellis to come to man.

Lechery is redy to all vertues & to alle goodnes / and for that saithe Boice i his thirde boke of cōsolacton / that he is happy that lyueth without lechery / for lechery is al were lyknes / and bringith a man to dethe

or euer he perceyue it/ as witnesseth valerie in his ix. boke the whiche valerie also in his .viii. boke re-
cyteth howe Josephus in his age demaundide of on
yt he were not lecherous/ ¶ And he answered I
praye the spcke to me of some other thinge/ For as
I am aduised I haue had agreate victorie that I
maye by age eschewe lechery/ For by lechery all
cyuilis commyttyth and to that creature all goode
thinges be troubled/ Alas what was the cause of
the distruccion of the people of Sichen: but for vio-
lacion of digne the doughter of Jacob/ the whiche
wolde goo to see the dauncis/ and there rauisshede
as it apperith in the boke/ of Jenesie in the .xxxiii.
Chapitour. ¶ We rede also of many that is to say
moo then fifty thousande were slayne by cause of
the lechetye comytted with the woman of leuite/
as it apperith in the .xx. Chapitour of the booke of
Jugis/ And aman was slayne for the lechery of
absolon his brother/ for somoche that he had defou-
led Thamar his suster/ as it apperith in ỹ secoun-
de boke of kingis in the .x. chaptour/ Abnar by his
lechery knewe the concupiscens of his fader hilbo-
seth/ but within shorte while after thy were bothe
slayne/ as it apperith in ỹ secounde boke of kyngis
in the .iiii. Chaptour/ what was ỹ cause of the di-
luuye but lechery/ Beholde i the sepulcres yf thou
fynde any token of dentalse or certayne signe of le-
chery or of Riches/ See and beholde yf thou fynde
any token of precious clothing/ or riche anourmen
tis. where be nowe thabūdaunce of folisshe worldy

ly pleſaũce/ with great diuers/ & ſeruaunt̃/ their
Joyes/ theyre ſolace/ theire immoderate gladnes/
where be they/ for all memory & remẽbraunc̃ thou
ſhalt fynde in their tombes wormes aſſhes/ & ſtyn
kinge filthe/ Remembre ỹ then that ſuche is the en-
de of the mooſt dere and Riche frendis howe be it
they haue paſſed their dayes i ſuche Joyous deli-
tis of the worlde/ Nowe wolde it pleaſe god that
thou myght ꝑfitely thinke in thyne hart. with con
tynuall labour/ all theis thigis. But ỹ curſed ſon-
nes of Adam leauithe the true and helfull ſtudies
& demaũdeth thingꝭ paſſinge & tranſitorye/ & ther
fore if thou wyll in thyn hert by right deliberacion
dreme & cõſider the vilete of this lyfe: & fle pride/ &
folowe meknes: & knowynge ỹ pride is the ſynne
by the whiche ỹ deuyll dyuideth & knoweth his:
frõ other. wherfor Jobe ſaith i his. xlv. chapitur/ ỹ
deuyl is king ouer all ỹ ſõnys of pride/ & ſaint gre
gory ſaith: ỹ the true ſigne of euyll mãis pryde/ &
ỹ ſigne of god is meknes/ & by theis. ii. ſignes be
knowen ỹ kuaũtꝭ of god/ & the kuaũtꝭ of ỹ deuyll
& further more Jſodor ſaith/ ỹ ỹ proud ſoule is lef
te of god: & made a habitacle of deuillꝭ/ to ỹ wiche
purpoſe ſaith the wiſe mã/ ỹ pryde is to be hated of
god & mã. ſo as it well apperyth. For pride caſt out
lucifer frõ heuẽ/ & adã frõ paradiſe/ pride made pha-
rao drowned i the ſe/ & all his army pride put ſau
le frõ his relme/ by pride nabigodonoſor was tur
ned to liknes of abeeſt/ by pride ãthioch⁹ ſufferd a
vil⁹ deth/ by prid herod had ỹ ꝓſecucõ of his tũg

He that doth or comyttith synne is seruaunt to the deuyll/ ẏ whiche from his begynninge comytted synne: And soo as it is wrytten in the first Canone of saint Johñ the first chapitour/ syn is a dede so heuy that the heuen wyll not suffer it nor in thende ẏ erth shall not susteyn it/ but it shal discende i to hell with hym that cõmytted it/ And we ought to kno we alsoas saint Augustine saith all thing is said or done by delire of cocupiscence a gainst the lawe of god is synne/ the whiche thyng all creatours ẏ wyllyth or desireth their saluacion ought with all their dylygence flee & withstãde/ and principally for iiii. thinges. ¶ The firste is for somoche as synne is right displeasaunte to god. ¶ The secoũde is aboue all things it is pleasure to the deuyll. ¶ The thirde for somoche that synne is moste noyaunce to man. O poore synner and miserable man I say vnto the that thou ought with souerayn diligence flee and withstand all synnes/ by cause it is ẏ thinge to god thy creature displeasaũt/ Also that thou mayst consider & thinke what god hathe done for hate and detestacion of synne. For god our creatour for the displeasure of synnes dystroyed & put to an ende nyghe all his werkis/ ¶ That is to kno we all the worlde by the flode of noye as it is wrytten in the. viii. geneſie. Also we ought to kno we that god hath nat wasted and distroyed as other kyngs and princis ded wasts and

diſtroy ꝯ landes of their ennmyes/ for their damage and defaultis: but god hathe diſtroyed and waſted his conly ꝓpꝛe lande/ For the diſpleaſure of ſynne/ that was entred in to it in ſo greate abundaũce that all his lande periſſhed/ And furthermore god hath not ſynne in his diſpleaſour oonly but alſo he hath diſpleaſure with all that touches or is ꝑticipant with ſynne. And ſo ought we to knowe that god is not as ꝯ men/ for they caſte not their cuppes pottꝭ & peces of ſyluer/ & golde i to the ſee/ for the corrupt wine that is within them/ but they caſt out ꝯ ſtinkyng wyne & kepith their veſſels in ſuertie/ but god dothe not i this maner with ſyñe for he caſteth not only ſynne awaye: but with that he caſteth & puttith to ꝑdicion the veſſelles of ſyñe That is to knowe the reaſonable creatours/ whome he hath made to the ſemblaunce of his Image And with his ꝓcious blood bought agayn from dampnacion. The whiche poꝛe ſoules for ſynne he ſhall caſte i to the great & depe ſee of hell/ & they ſo dye. And therfoꝛe it is ſayde in the boke of ſapiẽce in the .ix. chapitour The ſynner & his ſyñe is moſt in the Dignacion of god/ For god hath not ſo gode a frende in heuẽne in erth: but that he hateth to the deth/ if he fynde in hym one only moꝛtall ſynne/ for & ſaint peter had dyed in ſynne when he the thirde tyme denyed our loꝛd not withſtanding that he loued Jhũ criſt moꝛe tẽnyngely then any of ꝯ other apoſtels. He had ben cõdẽpned by the diuine Juſtice of almighty god/ Secũdly it is well ſhewed vs

¶Howe almighty god hatyth synne when he for
Synnes of the worlde wolde make his oonly and
pure Innocēt sone piteously to dye ꝑ whiche thin=
ge witnessith Isaye in his boke ꝑ fyfty & Fourthe
Chapitour saying Ihaue deliuered and geuen my
only sonne to deth for synne of people/ for the sonne
of god so as it is writtē i the same boke of Isaye
hath willed to deliuer his soule to deth to distroye
synne. Nowe consyder who is he then that for the
hate of his enmye wolde make his oonly and pro=
pre son to dye. ¶Thirdely this same self thing is
shewed in that almighty god i the first begynnin
ge cast synne out of heuen And god seynge yet that
synne continued i the erth: he of his mercyfull good
nes and free wyll Discended frome heuen in to the
worlde and put out synne/ And at the daye of Iu=
gement he shall cast and close synne in to the pytte
of hell. wherfore Michee saithe in the last Chapi
tour he shall caste in to the depth of the see our syn=
ne/ For god in the greate daye of Iugement shalle
caste in the depe see of helle the synners with their
synnes. ¶Fourthly it is to shewe ꝑ god souerain
ly hath synne in open detestacion by this similitu=
de/ for the good moder hathe in wardly the thinge
in hate by the whiche she sholde put her son i bren
nynge fyre & neuer take him out So ilyke wyse
is it of almighty god. For not/ withstandinge he
hathe loued his children with so brennynge loue.
That for theym he had wyll to dye/ when the day
of Iugement shall cōme he shall cōdempne theim

in to euerlastinge fyre yf he fynde in theym one only mortall synne / And thou poore synfull soule then for so moche that thou seest & vnderstandeth howe moche almighty god hateth / and hath abhomynacion of synne: if thou wyll please hym: thou oughtest before all thy workis flee and withstande all synne / And gyue hym in the no place / ne habitacyon. For thou well knowest that the wife sholde be right vntrewe that wolde ley in her bed amã that shulde pursue ỹ deth of her housbounde / wherby many euyllis might cõme to hym. Nowe is it soo then that synne is ỹ thinge that oure lorde Jhũ caste the true spowse of soules whiche he hath so moche willed to loue that by their contynuaũce of syn many euillis hathe hapened them / and synably ỹ dethe / And therfore right dere frend thinke of thy saluacion & flee synne and herken the monicion of Dauid the prophete the whiche saith in his maner O my almighty god I pray the, yeue me a pure and clene harte / And that it listeth to rene wemy in warde pties / with thy holy and sacrid spirite. ¶ Secoundely thou ought souerainly & wyth all diligence flee synne / principaly deedly synne for that is ỹ thinge that most pleaseth & reioyseth our goostely enmye the deuyll as thou maist know by thre signes / ¶ The first is that the fende asketh noon other dispoite or wynnynge but only the soules. wherfore it is witten in the .xl. chapitour of genesie that the deuyll spake to god saiyng to him in this maner / gyue me ỹ soules of thy creatures. &

all ꝑ remnaunt kepe to thy ſelfe. And ſaint Gregory ſaith/ that ꝑ deuyll eſtemyth or Jugꝫ no thinge do on that pleaſithe hym: yf it hurte not the ſoule. With the darte of deadly ſynne/ For he doth as the birde for his praye. He ſercheth nor aſketh noone other thing for his refeccion but the harte/ Inlyke wiſe the deuyll aſketh of man no thinge but ꝑ ſoule/ The ſecounde thynge is that ꝑ deuyl aboue all deſireth and loues ſynne/ For his cõtynuall tẽptacion/ For i cõmyttyng of ſynne/ he was neuer wery ne ouer traueled. For he hath ben purchaſynge ſynne by the ſpace of. vi. M. yere & more/ and neuer was wery nor fatigate/ but alwaye ſercheth & enquireth the newe maner to make the creatur to cõmytte ſyne. For as it is writtẽ in ꝑ firſt chapitur of Jobe that when almighty god aſked of the deuill from whens he cõme he ãſwered that he hade circuyed all therth/ The whice is a ſigne he occupyed alway to moue ſynne/ & neuer can take reſt/ & for this cauſe is ꝑ auctorite folowyng taken i the boke of Jobe i the. iii. chapitour ſaiyng in this maner/ they ꝑ deuoure me ſlepith not. The thirde ſigne wherby it may be knowen that the fẽde is ſouerainly pleaſed wꝺ ſyne For ſo moche he was neuer ſatiſfied wꝺ ſyne/ not withſtãding ꝑ he hath by ſynne deuored infinite thouſandꝫ of men/ & yet is he alwaies hũgry as ꝑ ragious lion euer ſechig how he may deuoure moo And as ſaint Peter ſaithe he is not only hungry of mete but wꝺ ꝑ he thurſtithe for drynke/ wherof ſaith Jobe the flode is horrible

And the deuyll merueleth/ not therof/ for he hathe
trust that the flode of Jordayne shall enter i to his
throte that is to say in to hell/ and the flode that the
deuell so swaloeth without meruelyge is that syn
nes cõmynge daye and nyght in to the swallowyn=
ge of hell the whiche he desireth soueraynly to de=
uour/ And more clerely to proue that the deuyll ta=
keth i spẽe his delectacion we haue an example in
the lyfe of faders in the chapitour of deuylles how
one of the yll amonge/ othere was praysed and ho=
nored of his pryncs of deuells/ & was set i a chayre
byfore all other i signe of victorye Bycause that he
had led & brought to the synne of fornicacion a mon
ke/ the whiche/ by the space/ of .xxtii. yere before he/
myght not dra we to synne/ Nowe therfore synfull
soule wepe bitterly as lõge as thou haste reioyced
agaynst the: thy enmies That is to knowe the fen=
dis/ whõ thou haste reioyced/ as manye tymes as
thou haste mortally synned And for the tyme to co=
me: order the by pure confessyon & worthy satisfac=
cion: to make/ thy lorde god/ Jope in the/ with all
his aungeles for as saith saint Luke i his .xv. cha=
pitour/ the aungels/ of heuẽ reioyces the ym. when
a synner is cõuerted and dothe penaunce/ Thryde
ly thou oughteit studiously to fle & withstand syn
ne for it annoyeth/ the & is more cõtrary to the then
any other thinge/ in so/ moche that by synne we be
parted frome the loue of/ god & be made his enmy=
es. as saith ỹ prophete Jsaye in his .lix. chapitour
Our iniquities hath put deuision betwene god &

vs/and our ſinnes hath withdrawen his face fro-
me vs/that is to ſay frome our viſion. For there is
noon in Paradiſe ſo iuſt nor ſo holy: if he cõmytted
ſynne: but a noon he ſholde fall in to hell & leſe the
loue of god to the whiche purpoſe ſaith ſaint Au
guſtine/ he that cõmytteth faulte or ſynne agaynſt the
his true and moſte true frende: ought to be repu-
ted greatly reprouable Nowe thẽ it behoueth the
to knowe and vnderſtonde that by a more ſtronge
reaſon he ꝑ cõmytteth faulte or ſynne agaynſte the
louerayn & debonayre al myghty god: ought well
to be reputed and of all holdẽ abhomynable. Four-
thely it is to knowe that by ſinne the ſynners is iu
ged to the Jebet of hell & for ſomoche as the lawe
of god is not farre different frothe lawe of man
Therfore ilyke maner all the brekers of the lawe
of mã: whiche dothe treſpace agaynſt the kingis
Royall mageſtie: be worthy to dethe and ought to
be punyſſhed corporally. Soo in ſemblable wyſe
the poze an miſerable ſynners: whiche haue offen-
ded not only the tempozall prince: but to the heuen
ly kinge: ought well to be condemned & to be han-
ged in hell perpetually as it is wꝛitten in the boke
of Eſdras the. xiiii. chapitour And in like wyſe in
decre of darious. in the wiche he ſaith thus it ou-
ght to be ſhewed that who ſo euer tranſgreſſeth &
breketh the lawe yeuen & wꝛitten as touchyng the
ſinne of cõmiſſiõ: & elleis of diſpiſes it: as touchig
the ſynne of omyſſiõ: they ought to take of the pꝛo-
pꝛe wode that is to ſay of the gardeyn of theyre pꝛo

pre conscience/ for in the conscience growyth a tree where on ꝑ synner is hanged/ and his good dedes be forfeated and ascribed/ For by cause he hath offended and dispised the lawe of his prynce.

¶ Also in lyke wyse the punesshemente of synnes in wicked creatures: retourneth to ꝑ glory of the heuenly kinge as ꝑ rewarde of glorie is Joyfull to hym of. theym that be gode. So mayste thou se that the lawe of mā doth bodely/ & the lawe of god doth spiritually/ & that same almoste is redde i the vii. chapitour of tester where it is said take a mā and hange hym on the Jebet/ by aman is understande a synner whiche ꝑ heuenly kinge shall commaunde to be hange on the Jebet of hell if he synde him i/mortall synne/ For trely synne dispoyle the mā in this worlde frome all goodnesse and grace And in the other worlde frome eternall Joy/ so as it is written in ꝑ. xiiii. chapitour of .puerbes synne/ maketh man pore and miserable/ for truely the synner ought well to be called pore whan he hath no thinge but hath loste him selfe be dedly synne & frome fredom is entrede in to the seruytute of the deuyll/ yet ought the synner to be called more pore for he may nothinge wyne beynge in suche astate nor may do any workes meritorious or agreable to god & finable may be called right pore/ for noon may yeue to hȳ any thing ꝑ good is for it shall profyte him no thinge to the helthe of soule for he hathe no lyfe but only in the body the soule is as ded. where of Boice sith in his. iiii. boke of consolacion

an euyll man is noon other wise to be called but a
dede man. For man by synne is departed from the
lyght of god/ & derkely blyndide. For as it is writ
ten in the sophologie in ỹ firste chapitour/ They
shall walke as blynde/ that haue sinned agaynste
god. And as ỹ psalmyste saith/ they haue not kno-
wen ne sene the waye of their helth/ And therfore
they walke i derkenes/ to this purpose saith saint
Jerome/ The soule polluted by sỹne is depryued
And beaten downe/ to thende That he is not wor-
thy or hathe power to beholde on highe/ And it is
to be knowen that sinne is as the rotennesse in an
apple/ for as the putrifaccion taketh frome the ap-
ple the colloure and odoure: Sodothe synne take/
frome mā the odoure of good renowne/ & of Joye:
the colloure and beaute/ with the sauour of grace
wherfore synne of good right: well may be called
rotennesse/ of the which speketh Jsaye in his. xv.
chapitour/ saynge/ he that doth synne ledeth a mo
re foule lyfe: then is the myere or any rotennes of
therth. And saint Augustyne saith & recitith/ that
it is a more swete odour to mā to smell a nold stin-
kinge roten dede dog: then is a sinfull soule to god
& of this mater speketh saint augustine i a sermon
the whiche he made/ and by hym was drawen. A
syer there plente: in to the way of saluacio. No we
aduise & consider poure & miserable synner. what
auaylethe to ỹ thy coferfull of worldly goodes/ yf
thy conscience be voyde frome all good werkes/ &
dedis thou couetys to haue worldely goodes and

thou wilt not be good thy selfe. Arte thou not ashamed to haue thy house full of goodis And thou replenisshede with so many euyllis. Nowe aul were me to this question what is it that thou woldeste haue euylle. First thou woldeste not haue a neuyle wyfe/ euil children nor euile seruaũt/ nor yet euil gowne/ nor euyll hosen and yet thou cursed & herted in thy lyme. woldest leade stylle acursed lyfe. Nowe I pray the for thyne owne/ helthe: loue not/ more deerly thy hosen then thy selfe that is to say so as thou woldest not haue euile hosē whiche is one of the semplest aparelmentis of thy body wyll not thou toled an euile lyfe. for the good lyfe. is one of ỹ fayrest apparell of the soule all the thingis that/ thou seest fayre and plesaunte: thou holdest theym and reputis theym as dere But and thou see well thy selfe thou shall repute the as vile and stinking and thinke thou verily yt the gooddes wherwith thy house is fylled had power to speke they wold crye against the saynge with an highe voyce thou woldeste haue and pollede vs after thy appetite/ & wyll and we wolde haue a good tre we lorde. herken howe they crye against the in addressinge the yr desires to god. O true god creatour of the worlde why hast thou yeuē to this man so moche good/ and he is soeuyle what maye it prouffite/ hym the greate goodes that he possesses/ whan he hath not in hym the tre we/ loue of god. that alle hath yeuen hym/ Sirtely it/ is to be noted/ that by synne man is be come abrute beest/ And therfore saythe Boice

In his. iiii. boke of cõsolacion / A man good / Juste / and trewe: yf his wisdome and Justice be lefte: he is no more man. For as sone as he yeueth hym to synne: he is conuerted to a brute beest / And the philosopher in his Ethiques saith / That he is not only a beest but worse & more detestable then a beest. To the whiche accordith Dauid the prophete sayinge in this maner / man duringe ỹ tyme that he was in honour: and to god agreable: had no wyll to vnderstande his helthe but fell fro me god / wherfore he is compared to brute beestes. & fowle / and is made to theym semblable. for the .vii. and laste poynte it is to be noted / that of synne is borne deuill les seruitude. wherof writeth saint Johñ i his first Canonique in his thirde Chaptour: he that maketh or cõmytteth synne: is seruaunt to the deuyll. wherfore all theis thyngis considered: thou pore soroufull and miserable synner haue mercy and pytie of thy soule. And haue noo wyll to put thy soule. in to synne: butte remembre howe by thy cursed synnes thou haste offended / and wrathed thy lorde god. And that thou haste reioycede / thy greate enmye the deuyll. And doon / damage to thyne neyboure. Nowe thenne I praye the pore synfull man knowe the noblenes of thy soule and howe greate and greuous hathe be the wooñdes of her comytted by synne. For the whiche of necessite the sonne of god hathe suffered so greuous passion. For certaynly yf the woundes of thy soule had ben mortall: the sonne of god hade neuer suffe-

red deth for their remedi woyll nott then to desoule and dispayse, when thou seest & knowest that his right highe mageste hathe had so moche pytie and compassion of his soule. And saith it is soo that he hath shed tearis and weping for the wasshe thou then thyne bed nightly w tearis of penaūce / & cō= triction. He hathe shed his blode for the / shede thou thy tearis for hym by contynuall penaūce. Behold not that / that the flesshe wold / but consider ꝑ whi= che ꝑ soule secheth & demaūdith: For as saith sain= te Gregory / for asmoche as the flesshe in this worl= de lyueth swetely in the delyt & pleasaūtes therof whithin a shorte space of tyme after the lyfe corpo= rall: the soule eternally shalbe tourmēted. & asmo= che more as ꝑ flehe in this world shalbe chastised so moche moore shall the soule haue Joy and glory in the other worlde. ¶ Wherfore saithe saint Au= gustine lette vs leue and put behynde vs for ꝑ ho= noure of Jhesu criste: the thingis that be to be lefte & that letteth the helth of our soules / to thēde that for thing translitorye: we lese not eternall / and con sider that if it were said to ꝑ take and vse at wyll the good & delit of this worlde / asmoche as shalle please ꝑ / on that cōdition: that after thy Jeneshal be taken frome the / & thou shalt all ꝑ remenaūt of thy lyfe contynue i lang withe / hungre / payne / and myserie. certeinly J am sure thou woldeste neuer thenne desyre suche temporall goodd: Nowe con sider and rise diligently thenne / For all the courle of the lyfe of mane is not to compte one monethe or

one daye/or one houre/of space or tyme: in regarde or comparison of the perpetuall cursyde paynes of hell/that hathe noon ende. And to the whiche noon other paine is semblable nor hable to be compared.

¶ Howe we ought with all diligence do penaunce.

Saint Mathewe i his. xiiii. Chapitour saithe that oure lorde wyllinge and admoneshinge ỹ creature to doo penaunce: speakith in this maner/ He that takes not his crosse & folowe me: is not worthy to haue me/ by this crosse webe taught e and geuen to understond penaũce/the whiche all synners ought to take and bere pleuerauntly/ yf he desyre in the beatitude eternalle to reigne with Jhesu criste For as saithe saint Jerome in a pistole that he wrote to Sulsanne sayinge thus/ penaunce is to the synner necessarie/and ought to be so moche/that it be sufficient for the cryme done against god/or for the more meryte that the penaunce excede the synne/ And as saint Augustyne sayth who that wyll be saued/it behoueht hym and is to

hym necessarie: ofte to purge and wasshe his con-
cience/ with teares/ frome all ꝑ filthes/ & vnclénes
where with he hathe poluted & defilyde hym selfe
frome the tyme of his baptisme: But peraventure
thou that hast geuen and hadde all thy pleasure of
the worlde, wyll say in this maner. Thy sermond
and the wordes that thou sayste tome in adutsing
me to do penaunce: me semeth verie harde/ For I
maye not dyspraysle the worlde/ nother correcte/ ne
chastyse my flesshe/ Alas poore synner herkyn the
Doctrine not of me/ but of holy saint Jerome/ that
saith in this maner. It is impossible ꝑ a mā maye
vse and Joye the goodes of this ꝓsent worlde he
re: in fyllynge his Belly and accomplisshynge his
wyll and thought: And after this worlde thinketh
to haue the delytis in the heuenly world/ for he can
not haue his Joye in this erthe here: and haue the
greate glory in heuen. The whiche sentence con-
fermeth sancte Gregory saiyng thus: many there
be that couite and desyre to flee frome the ꝓsent
exile of this worlde/ in to ꝑ glory and Joye of par-
dise: but yet wolde they not leue their worldly de-
litis/ the gace of our lorde Jhū calleth them/ But
the cursed concupiscence of this worlde reuokethe
and withdrawethe theym/ ¶ They wolde gladly
dye as right wyse people doth: but they wolde not
lye as they do. And therfore they shall euerlastingly
perysshe/ and folowe their werkes in to hell/ &
there to be in ꝑdurable dampnation. To this pur-
pose speketh saint Barnarde to the synners that re

fuse penaūce/ O miserable sinners know cōsider in
your hart ꝙ lyfe & strayte cōuersacion of glorious
saint Johñ Baptiste/ whiche strayte lyfe & conuer
sacion: is to all delicious synners not wyllynge to
doo penaunce: the verie messenger of eternall deth
Alas we poore miserable and bursonable best ꝙ and
wormes of therth: wherfore be we prouide/ dyspy-
teous and displesaūt to do penaunce/ sith that we
see that he that amonge all men was borne the mo
ste greate: hath wylled his holy body pure/ clene/ &
Innocent/ to chastice by penaunce/ And we desyre
to clothe and anourne our synfull bodies with pre
cious clothinge/ And the good holy saint: had none
other clothinge to his body but the harde sharpe
skynne of a Camyl we couete and desire to drynke
delicious wynes; & sainte Johñ the Baptiste that
glorious frende of god dranke in the deserte noon
other thinge but clene & pure water/ beholde thou
miserable synner: Oughtest thou then flee doyng
of penaunce & folowe worldely pleasures: I wys
nay/ for certaynly it is not the way to paradise/ &
more to moue thyne herte to penaunce and to flee
the delitis of this worlde: remembre the of the euil
Riche man/ that was lord and maister of so great
Riches/ and was dayly clothed with precious ha-
bitis/ of purpyll/ the whiche/ not withstanding all
the delitys that he hadde in this worlde: after his
mortall lyfe was passed: might not attayne to have
in the necessyte of his hemmynge & heate one only
drope of water/ for to refresshe and coole his tunge

¶ Therfore remembre these thyngs dere frende & do penaunce whyle thou hast tyme & space/ & trust not to moche of length of dayes/ For thoughe almyghty god haue promysed pdone and mercy to them that wyll do penaunce/ he hath not promysed them certayne tyme to leue/ nor yet a daye houre ne mynute. And yf thou wylte knowe what is penaūce I say vnto the it is weppynge teares of cōtricion for thy synnes passed/ with fyrme purpose neuer to cō mytte them more/ For as saith saint Augustine ꝑ penaunce is vayne: whiche synne folowynge dely lith. And the weppyng no thinge profetith whenne they retourne agayne to syne. Nor to aske pdon of god: & wyll to falle agayne to synne. And for more declaracion thou ought to knowe & note that ther be thre maners of penaūce/ that is cōtricion with harte/ confession with mouthe/ and Satisfaccion with warks/ For that thre maners we offend god that is to knowe. The delectacion of thought by imprudence of wordes/ and by warks of pride/ and for that/ that by the contrare it muste be curide: we muste make satisfaccion to god in thre other maners/ puttinge contricion againste the delectacon of synne/ confession againste imprudēce of wordes/ Satisfaccion against the warkis of pride. Nowe see thou fiefte what is conteiction/ Contricion is & sorowe wilfully take for synes cōmytted and done/ with full purpose to abstaine to make true confession & be we satisfaccio/ & as saith saint Barnard the sorowe we ought to be in iii. maners/ that is to say

sharpe/more sharpe/& sharpest/Right sharpe:for/ cause we haue offended oure souerayne lorde god creator of all thingis. And more sharpe:for we haue inpungued our celestiall fader that so swetly hath norisshed & fedde vs/And in that we so haue offended him:we may be reputed worse then dogg̃s/for the dogg̃s of their nature:louythe & folowes them/ that norisshethe & fedith them. Thirdely contricion ought to be moste harde and sharpe:For somoche. that in cõmytting synne we offende god. And crucifie & tourmẽt our redemer/that hath bought vs with his prope blode:and delyuered vs from the/ bondes of synne/& hath deliuered vs from the cruelte of deuell̃s and the paynes of hell wherfore we ought to haue sorowe and displeasũce of thre thyngis. That is to witte of synne cõmytted by good dedes lefte and tyme loste as spekith saint Augustyne saiynge contricion of harte is more worthe: then all the pylgrimag̃s of the world/& in a clause made vpon the psalme Ad dñm cum tribularar. It is saide god can not despyse ne withstande the repentaunce of a contrite harte:that with verie cõtriciõ besechith his mercy/And in lyke wyse saith saynt Johñ Crisistome/ Contricion is that only thinge that makith a soule to hate the fresshe habitis/and maketh hym redy to loue sharpe clothinge of hear/to loue tearis/to hate and flee plesauntis and laughingis for there is noo thinge that so conioyneth and vnitith the soule to god:as the tearis of a penytente. And to the contrarie saythe

saint Augustyne we maye not yeue the deuyll mo re sharpe sorowis: then to heale cure woundes of synne by confession and penaunce. But alas how we be it that by penaunce and contricion we may get so moche waele: And yet se wil fewis be that wol= de do penaunce/ ¶ wherfore thus oure lorde com= plaineth him/ spekinge by Jeremie/ there is noma spekyth that good is: nor that wolde do penaunce for synne cõmytted & done. The secounde that is to saye confession is laufull and sufficient occasion and declaracio of synners trespace/ byfore the pre= est: For this worde confession is as moche to saye/ as an hole shewinge or shewinge of alle to gedet. For he truely cõfessithe hym holily: that saithe all/ Confession also as saith Isodore in the boke of his ethimologies/ is that thinge by whiche the secreat sekenes of the soule vnder hope of pardone & mer= cye is made open to the prayslinge of god/ of the ver tu of whiche saint Ambrose vpon the psalme beati immaculati saith: the vengaunce of god seasith: yt mannys confession make hym selfe clene. And Ca sidore vpon the psalme of. Confiteantur tibi popu= li deus saithe/ that god is not as Juge/ But as an aduocate for them that by true confession condem= nith and yeldith thē selfe gilte: And pope leo saithe that the synne abidith not to cõdempne man in iu= gemet whiche by confession hathe bene purged. And saint Augustyne in the boke of penaunce saith confession is ỹ helthe of soule/ the mynyshere and continuer of synne/ restorer of vertues/ ¶ And the

with standet and ouercomer of the deuyll/ & what
more/ cõfession shett the gates of hel/ And openith
ỳ gates of paradise/ And for theis forsaide caulis
right dere frende truste the cõsaille of Jlaye. Tell
thyn iniquite yat thou maiste be Justified for ỳ
begynnynge of Justice is cõfession of synne: whet
fore it behouith to cõfesse the of all thy synnes holy
of the whiche thou canste knowe any remembraũce
to one preest whiche hathe power to assoyle the/ so
that thou telle not pte of thy synnes to one preest: &
pte to an other. For if thou shuldest cõfesse the after
suche maner/ nother the oon preest ne the other my-
ghte assoyle the/ for as saith saint Barard/ he that
deuidethe his confession to diuers cõfessours hath
no pdone/ For it is detestable faynyng of hym/ that
deuideth & withholdeth his synne forme shewing
the verray ꝓkoundenes of his synne eteerly. And
they ỳ makith suche cõfession/ receiuethe excõmu-
nicaciõ for absolucion/ & malidiction for blessynge
Sulhe diuisiõs & cõfessions is made by ypocrisie
For they shewe their greate greuous synne to the
preest yat whiche they knowe not. And to them that be
of their familier knowlege: they shewe their most
light synnes/ whereof saith saint Augustine as it
is writtiẽ in ỳ decree/ He that deuideth his cõfessi
on is not to be prayed in noo condicion/ For he ke-
pith counsaill fromme the on/ that he sheweth to the
other/ the whiche thige He doothe by maner of
ypocrisie/ to thentent to be prayed. Nowe lette vs
speke thenne of satisfaccion the whiche Saint Au-

guilty ne dilatyth in this maner. Satisfaccio is to withstande and leue the cauſis of ſynne: and not to fauoure his ſuggeſtions ne admonicions: ſaynt Gregorye ſaithe we make not ſatiſfaccion by ceaſſynge of ſynne: yf we leue not the voluptuous bylongeing therto. And the we wepynge and lamentacion vnfaynedly for oure ſynne to the whiche purpoſe ſaith Criſoſtome ſuche as the offence afore hathe been compleyd: ſuche wyſe ought agayne to folowe the recõſiliacion and ſatiſfaccion. And aſmoche to be inclined to wepyngys / and lamentacion as thou haſte been inclyned to ſynne. ¶ And to take as greate deuocion to penaunce: as thou haſte hadde greate intente to commytte ſynne.

¶ For thy greate and mighty ſinnes deſyre the greate lamentacions wherof ſaithe Eulebeus byſhoppe / by lyghte Contricion maye not be payde the debte the whiche is due to the dethe eternall: For ſynne / ne with lytell ſatiſfaccion the fyre eternall that is made redde for the euyll may be quenched / but many be ſoone wery in this mortall lyfe todoo penaunce / and retourne fro me the maye of ſatiſfaccion / lokynge bak warde as dyde the wyfe of lothe: agaynſte the whiche ſpeky the ſaynt Barnarde in a ſermonde: and ſaithe / he that perfectely feleythe and perceuyth the peyſaunt dedes of ſynne and the leſyon and ſekenes of the ſoule: can not lyghtely fele & perceyue the paynes of the body / nor repute the labours any thinge: by the whiche he may do a waye ſynnes paſſed & withſtand the yn

that be to cõme/ And as saint Augustine saith vpõ the .xv. psalme many be that haue no shame to cõmytte synne but they haue greate shame to doo penaunce. O vnbelefull creature and far oute of thy reason/ canste thou not haue shame and horrour of the greate woũdes of synne: Seest thou not what foule stinke & Rottennes is therin renne to the medicyne and do penaunce and say my lorde/ god my creature/ I knowe myne/ Iniquite/ and so clerly: that my synne/ is alwaye against/ me to the only I haue commytted synne/ whiche is only wythouten synne/ Forthermore it is to be knowen that satisfaccion is in thre thinges that is to wyt in prayer/ almes and in fastyng To thende that the noumbre of thre be oppolite against/ thre falce and deuely synnes/ prayer against pryde/ Fastinge against concupiscence of the flesshe and almes against Couetous And for all thinge that is cõmytted against god is ordened prayer And for the synne against his neyghboure is ordeyned almes and for the synne against hym selfe/ is ordeyned fastinge and for more declracion of sattisfaccion he spekyth somwhat of almes. Almes is as moche/ to say after ỹ maner of spekinge: as cõmaundemente / of mercy. And in this maner ought this worde to be written Elemosina by E and somtime they Write Elymosina by I then is it almoche to say as the cõmaundemente of god/ For he hym selfe/ cõmaunded/ it to be done with his owne propre mouthe: wherof sat the/ Jeremye yeue almes and all thinges/ shalbe

you pure & clene/ Or thirdly Almes may be said after ſume the water of god/ for as water quencheth fyre of almes dede quencheth ſynne: wherfore it is to know we that thre thinges principally ought to moue vs to do and accomplesshe almes/ and werkes of mercy. ¶ The firſte is for mercy bieth againe the giftes of synne for ſo moche as it is written in the proverbe in the .xvi. Chapitour by mercy vanite & iniquitie is bought againe/ And dampell reſtitich his rititi. Chapitour ſpekyng of a woman that put in all ȳ velſelles that ſhe hadde a lytell quantite of oyle. And a noon the oyle grewe in ſuche maner that ſhe paide and pacified her creditours. The velſeles of the woman/ betoken ethe the poore people whiche/ we ſholde call in to our houſes: For as ſaith Iſaie in his .lviii. Chapitour lede and call the poore to thy houſe and kepe theym: And/ with that thou haſte: that is to ſaye diſtrybute parte of thy ſubſtaunce to this poore veſſels moche lyke to that ſaith. Thobye yf thou haue lytell to yeue yet ſtudy to yeue and departith the pore wyllyngly/ For then ſhall growe the oyle of mercy/ when by gracious/ meritis. the ſynful ſoule hath made ſatiſfaccion to god for his ſynnes. ¶ The ſecounde thinge that ought to meue vs to yeue almes is for it encreaſes and multiplyes the temporall goodes/ as ſaithe ſaynt Gregory in his dialoge/ worldly ſubſtaunce be multiplied. For ſo moche as they be deſtrybute/ and yeuen to the poore/ we haue example in the thirde booke of kynges in the .xvi. Chapitour of the widowe ȳ

fedde healy / to whome almighty god multiplied booth brede and oyle / wherby it is vnderstande that more is to almous prouffitable / to theym that fedeth the pore: then to the pore that receiueth it. ¶ Thirdly wherfore we ought to doo almes and werkes of mercy is: for that / that almous kepeth the almes yeuer / of the houre of dethe / and ledeth with clernes and Joye his soule to the Realme of heuen. And therfore saith saint Ambrose / ỹ mercy is the oonly helpe to theym that ben passed. ¶ O What felyshyppe is it of almes to hym that dyeth / leue not then so trewe and soo goode a seruaunte / nor put suche an aduocate behinde thy backe / ne doo not as they that in theyr lyfe withhold deth their goodes by suche brennynge Couetous: that neuer with theyr propre handes / departed almes to the pore / For suche be semblable to hỹ that for to see clerly his wayes berith his lyght behynde his backe / but doo as is taught to the by Ecclesiasticus / saye not to thy frende of thy soule that is to saye to Jhesu criste: or to the pore that shall aske the almes. ¶ My frende goo and cõme agayne to morowe and thenne I shall yeue the / All be it that that thou mayste yeue hym. Whanne he asketh it. ¶ For it is to be knowen that the riche of whome the poore asketh almes: ought to consider thre thinges Firste who it is that asketh / for god hym selfe loueth somoche the poore that all that is yeuen to theym in the honoure of hym: he repentis to hym selfe: ¶ And for somoche as it is wrytten in the

thirde Chapitor of sayne Mathewe / alle that ye shall doo to any / one of the leest saruaunte s: ye doo / it to me / god by the poore demaundeth almes of the Riche / and the riche demaundeth of god the reall= me of heuen / soo that the riche ought well to drede to refuse or deney / his / almous to the poore / leeste that almyghty god wyll deny ye his prayer and al= kynge of the Realme of heuen For it is written in the prouerbes in the .xxi. Chapitoure / He that clo= seth his eers whenne he hereth the poore crye: the tyme shall cõme that he shalle crye / and god shalle not here hym. ¶ Secoundly / the riche shuld well consyder what thinge it is that god asketh whan / by his poore people he asketh almous / Certaynly he asketh noo thinge of oures But god asketh hys oonly owen / wherfore he may welle be called vn= kynde to god whanne he denyeth / to the poore hys necessarye almous: whanne / he hathe metys and drynkes with othere goodde s aboundauntely: the whiche thinges well consydered Dauid: where he saithe in / Paralipomynone in his .xxix. Chapi= tour. ¶ O my god and my lorde alle thinge be thyne: and we haue / noon othere thynges to ye= ue the but oonly that / that we haue receyuede / and take of thy hande. ¶ For / trewely oure lorde god / asketh by the poore noo thinge: butte that is hys: and apperteynethe to him: and not to haue / yeuen / butte oonly to leane it / ¶ And not oonely / to yelde therfore the dowble or thirde parte: but as an vsu= rer wyll encreace it abundreth tymes more.

O poore synner doo thenne after the sayynge of
sainte Augustyne/ yeue to god for vsurie and thou
shalte take an. C. tymes more and possede the lyfe
eternall To moche thou arte vnkynde if thou wil
not yeue to god. For god to vsuri as thou woldest
do to a Jewe or a sarasyne And therfore consider
all theis thyngis/ and I derely praye the assemble
to gether the poore/ and by theim make thy treasour
in heuen/ i doynge the werkes of mercy: and make
not thy tresoures here in the Erth/ but the herte of
a couetous/ mane is as a pytte withoute a bothome.
The more it receyueth the more it wolde haue
And yet it is neuer full And so saith Ecclesiasticus
in the. vii. Chapitour. The couetous man shall ne
uer be fulfylled with money/ for the herte alwaye
folowith the treasour/ soo we maye be sayde to the
ym that in perlyous exile of this worlde make ythe
their treasoure and vppon that saith crisostome: as
semble thy substaunce in place and countrey: where
shalbe thy dwellynge/ for he ꝑ maketh his tresoure but in the erth: shal noon haue in heuē when
he no thinge hathe put there/ And beleue suerly ꝑ
the thinge thou shall fynde there: is oonly ꝑ good/
thou haste yeuen to the poore. The goodes be not
a mannys whiche he may not guyde ne bere with
hym/ Now vnderstande ꝑ fayre auctorite of saint
Ambrose/ he saithe that noo thinge is of so great cō
mendacion towardes god as pity and charite/ the
good doctor sayde I haue beholde many bookes/ &
scriptures butte I can not remember that I haue

founde of any man: ꝑ wyllingly hathe exercysed the workes of mercy and pytie and vilously died And pope leo sayth he he yeueth and sendethe to god precious and entere fruits: that neuer lettyth the pope departe frome hym dyspurned or sorowfull. For the vertue of mercy is soo great/ that without that: alle the other maye not prouffite. And howe be it that a man be true chaste/ sobre/ garnysshed/ and adorned with many other vertues: yf he be not mercyfull & pitefus neuer shall he fynde mercy. And this that I haue sayde of vertues/ almes and workes of mercy/ conteruynge the pore people sufficyth. And nowe we shall retourne to the purpose of the begynnyge of this Chapitour/ where it is sayde: he that takes not his crosse and cõmith after me: is not worthy to be with me. this crosse ought to be taken in the tyme of youth/ and strenghte to the whiche purpose it is sayde in the secõde chapitour of Ecclesiastece: remember the of thy creator in the daies of thy youth/ For then ne it profityth a man moost: and moste pleasyth god/ In lyke wyse he saith/ son tary not to cõuerte the to god and differre not frome dayetodaye/ For his Ire shall cõme on the sodeinly. And in the tyme of vengeaunce he shall distroye the/ But agaynst the helthefull counsayls of ꝑ wyse/ the deuill yeueth and promiseth to man euyll & dammable hope of longe lyfe saynge thou arte ponge and shall lyue & thou mayste goo to confessyon and doo penaunce.

O thies poore symers howe they be deceyued

that soo lyghtly beleueth i his deceytis: and in the
false hoope of longe lyfe/ purpolynge in their ayge
to correcte theim selfe/ and amende/ and thenne cō
meth soden deth/ and fynably rauysshethe and ta-
kethe them to dampnacion. ¶ And for so moche
as it is sayde in Ecclesiastico i the. xxix. chapitour
That by the promission and hope of longe lyfe ma
ny be putte to perdicion. Nowe is it then to note
that suche deuilisshe promise of longe lyfe and thin
kynge to doo penaunce in age: is full euylle/ for it
is agaynste right and reason/ And yet is it worse/
For it is also agaynste the synner hym selfe/
¶ And more euyll it is against the souerayne boū-
tie of god/ and that it is agaynste right and reason
it apperith by thre ensamples/ ỹ firste example is:
that who that hadde. x. asses and shulde yeue the
grete st burthen of charge to bere to the most feble:
he shulde do agaynste reason and good Justice.
¶ And so wyll he that oonly wyll yeue to hym sel-
fe in his aige the charge and burthen of ỹ synnes
that he hath cōmytted in his youth/ and strengthe
for thenne he yeueth the burthen to the moost feble
asse: that is to say to the debilitie of age/ For in age
man hathe no strenght ne vertue to bere labour or
payne. And they that so differre their penaūce: de-
serueth malediction of god as it is written in zaca
ria in the firste chapitour/ The man full of fraude
is cursed that in his bestiall lyfe hathe doon many
euyllis/ and makyth sacrifice to god of the worste
and the moost poore amendemente.

¶And in lyke wyse is he curled that the delitis of this worlde passeth the tyme of his youthe and strenght/and differreth to make true sacrifice and almyghty god: tyll the tyme of feble and olde aige cõme vppon hym/ ¶And therfore sayth Isodore/ he that lyueth the conuenable tyme of penaũce/ It shalbe to hym but as a voyde thinge tocõme to the yate of god to praye.

¶The secounde example is/that he that in hys strength and power is not hable to lyfte a ferdell in his youth: and whanne he commeth to feblenes of ayge then/ wolde take vppon hym/ the charge: myght welbe reputed a verye foole.

¶So in lyke wyse is he that in his youthe whyles strength is in hym: woll not take vppon hym the dedes of penaunce whiche themne maye be to him light. And hopeth better to do them in his age Whanne there shall be augmented in hym: greate debilite and feblenes/ he well maye be resembled to a fole. ¶Wherof as it is sayde in the lyfe of faders that one went and kutte a fagotte of Woode and themne assayed to lyfte it/ and founde it to heuye. ¶And yet he wente to an other Woode and putte in more/ and wolde haue lyfted it/ and founde it so moche more heuy to bere/ ¶In this manere doth the synners whã they take the charge of synnes and leueth to do penaunce from daye to day puttynge & adioynynge synne vpon synne. For as saith saynt Gregory/ the synnes that by penaunce is not purged & taken away: of his nature

desyrith and drawythe to hym other synnes.

¶ The thyrde crample is/ he þ all his lyfe hathe hade greate study and cure/ with worke men to prepayre and make an howse in the whiche he neuer hathe purpose ne hoope to inhabite ne dwelle/

¶ And the house whiche he desyreth to dwelle in/ wolde vtterly distroye to his power: It were a iuste cause to repute hym a defamed foole. Nowe ought men then to knowe and vnderstande/ that so is it of the synner þ vnto þ deth desireth to tourne hym to god and alwaye desireth and coueteth to lyue in the delytis and voluptuysnes of this sorowfull and myserable Worlde: folowynge euyll companyes/ by the whiche he hathe greate occasions to commytte many deedly synnes/ by the meane wherof: he all the tyme of his lyfe is makynge redy and prepayreth his house in helle/ where noo man shulde wyll to dwelle.

¶ And therfore ought they to dred and doubte the sentēce of sancte Paule/ who saithe, he that gooth and dooth agayn ste his cōsciens: he edifieth hym selfe an house and lodgynge in hell.

¶ And for to shewe and proue that/ The promyse and hoope of longe lyfe is yet more euyll agayn ste the synner. ¶ It apperethe and is to vs clerly shewed by two examples.

¶ Wherof þ firste is he that shulde desyre rather to be seke thenne hole and in seruitude rather then in lybertye: and to haue no thing leuer then to possesse his pte of all þ goodz of the worlde: he shulde be

agaynste hym selfe In lyke cõdicio is the synner when he tarieth to do penaũce For he loueth better to be in synne whiche is the spiritualle sekenes of soule. And not only sykenes but eternall deth. He liketh rather his dedly sykenes thẽ his eternall lyfe/ wherby it clerely apperith that of the obstinate syker it ought well to be sayd ꝑ he is euyll agaynste hꝫ selfe so that he loueth sekenes better thenne helthe and deth then lyfe/ seruitude/ then fredome euyll then god/ As saithe saynte Johñ in his canonique/ He that doth synne is in ꝑ seruitude of synne/ And saint Augustine saith that a man good iuste/ and trewe. Not withstanding that he be in seruitude is his bounte kepe al way free and in his fraunches/ But the euill synfull man not withstãdynge he reigne and be dred and honoured in this worlde he shall alwaye dwell i curled seruitude/ and that worse thynge is to saye: as longe as he shall endure in the boundage of vices and synnes he shalbe in the boundage of euyll lordes and rulers. The secounde example is that/ he ꝑ shulde owe a greate sõme of money/ to a vsurer whiche shulde growe and be aumented from daye to daye So that he shulde not be in power to paye it but wolde euer tary as longe as he might. He shulde gratly doo agaynst hym selfe/ so to purpose asmoche more as ꝑ synnfull man shall dwel in synne: so moche more shall he be bounde/ to payne wherof it is written in the booke of apocalips in the .xvi. chapitour asmoche as the synner glorifieth hym in

his delitis soo mooche more he yeueth hym selfe to tourmente wepynge and payne.

¶ Thyrdely the promyse of longe lyfe is ryght euylle and daũgerous/ in so moche as it is agaynst the wyll of god/ as it apperythe by .iii. examples/ the fyrste is yt it were that a yonge man were in pungnynge and contrarye to his mayster: of the whiche he sholde haue alle his weall by the space of his lyfe. ¶ And that he thenne lefte his prope lorde and mayster/ for to serue the Enmye of the same durynge the tyme of his strengthe and youthe.

¶ And whanne he shulde comme at impotencie and be attrynted with aige and feblenes: thanne wolde retourne to his fyrste maister in offerynge hym his seruyce for the remmenaunte of his lyfe: suche a seruannte myght well be reputed of euyll and vntrewe cõdicion/ and noo thynge to be thoughte agreable to ỹ seruice of suche aman In this maner is it of the sinner/ he offendeth god and seruyth his enmye ỹ deuyll/ endurynge his strength and youthe and purposith/ to serue god in his feble aige. ¶ The secounde example is/ yf there were any that hadde receyued of his lorde gerate gyftis and goodes wherby he myghte haue greate wynnynge and aduauntage: and yf he wolde dispende and waste them for noughte: he myghte well be called a foole/ and vnkynde to his mayster/ the whyche thynge dooth the synner indirectely doynge agaynste the goodnes of god.

¶And in commyttynge synne dispendeth foleoutsly and wastethe vnkyndely the goodes that hys creatoure hathe yeuen hym / That is to knowe / the soule / the body / the wytte by the whyche hys soule is enoblisshed / ꝑ strenght and vertue of his body / hys worldely goodis tempoꝛall / the space of his lyfe / and manye other fayre and greate yeftys and benyfitis that of god he hathe receyued / saint Gregoꝛy spekynge of the soule: whiche god hathe gyuen vs as a pꝛecious tresloure / to vse reasonably in doynge meritoꝛious wokes: by the whyche we maye gette the Realme of paradyse sayethe in this manere / Curses and soꝛowes be to me yf I by my necligence fayle to kepe the Treasoure and Jowell that ꝑ pꝛecious lambe vndefyled Cryste Jhesu hathe wylled full derely to bye agayne. And foꝛ the tyme that god hathe geuen vs in this / moꝛtall lyfe as sayethe the sayd saint Gregoꝛy: thou haste not in this woꝛlde daye / houre / ne mynett / ne space of tyme wherof thou ne shalte yelde accõmptis before god / Howe & in what / operacions / thou haste imployed thy tyme. ¶The thirde exampleis yf the seruauntes whiche haue the dispendinge of their lordꝭ goodꝭ yeue to strangers and his Enmyes the best brede and wynes / and yeue and mynystre to his lorde the vitayll y that be coꝛrupte rotten and stynkynge / he shulde doo vniustly / and falsely agaynste the wyll of his mayster / and ryght soo dooth the synner that alle the beste tyme of hys yeres that is to saye in hys youthe geuyth hym selfe

to the worlde and to the deuyll: whiche be the enmyes of Jhesu crist and purposeth to yeue to god the worste whiche is the olde ende of theyre lyfe. Alas dyde not thus whiche sayde/ mi god mi creatoure my strength my beaute and mi youthe: will I oonly/ to thy seruice kepe and to this purpose/ it is sayde in ecclesiatic{ geue not to god the rottennes and dregges of thyne aige but presente vnto hym the free wyne pure and clene of thy florisshinge youthe/ Item saint Gregory spekythe of theym Also that deferre to doo penaunce/ and saythe the/ synner is to ferre straunge frome ỹ kaythe and loue of god that for doynge of penaunce abideth the tyme of his age/ For he then hath not in his powre any tyme or houre of his lyfe wherfore and throughe the counsayle of Isodore euery power synner ought diligently with alle his myght whenne he maye retourne hym to god for who that dothe not penaunce. when he maye: whē he wolde he he shall not do it. Doo then penaunce and tary not to thende that thou be not enclosed withoute heuen with the folisshe virgins.

Howe we ought to dispise and hate the worlde.

Saint Johñ in his first canonyque shewyth vs that we ought not to loue/ The worlde ne the Thingis That be in the worlde/ And saithe in this maner/ loue ye not the worlde ne/ Thingys that be therin/ yf there be any that loueth the worlde the chatite of god is not with hym. Also the concupiscence of the worlde passeth and vanysshith a waye/ And saynt Auguste tne treatinge vpon the same wordes/ demaundeth in this maner/ O thou poore cheatour whiche woldest thou chese of thies tow; wolde thou loue/ the worlde and the tempozall thingis & passe the tyme with theim: oz dispise the worlde and lyue eternaly with god/ yf thou loue the worlde: it wyll deceyue the/ foz the worlde calleth and drawethswetely to hym who that loueth and foloweth him/ but in their nede he fayleth theim/ & maye not suppozte ne socour them and certainly the worlde is as one excōmunicate/ foz so as the excōmunicate ī the churche is not prayed foz so oure lorde Jhū crist prayeth not foz the worlde/ the whiche all tymes prayed foz his persecutours/ and theym that crucified hym/ Alas to

moche is he a fole that seruyth suche a maister and hath suche a lord ꝑ in thende chaseth & kesteth out his seruauntes naked and poure & withoute hyre/ for so thꝰ worlde doth: we rede of the Saulden of Babilon the whiche beynge seke in the cyte of damasens of a mortall desease cõfessynge hym selfe of the shortnes of his lyf & of nighnes of his deth piteously and in great lamentacions called to hym of his seruaũtis/ and sayde to him in this maner/ Thou were wounte to bere in my batayllis/ the banner and the sygne of myne Armes/ by tryumphant victory/ Nowe a noon take and bere the signe of my sorowfull deth/ that is to knowe this pore cloth and my sorowfull shete and crye with an hyghe voyce by alle the Cytie these wordes/ see the kynge of alle the Orientall parties the whiche dyinge and kynyllynge his dayes bereth with hym noon of alle the richesses of this worlde but oonly this olde and poore clothe or shete/ And semblably we rede of a yonge prince kynge of lorayn beynge in infirmitie of sekenes/ cõsideryng his dayes were shorte/ and his deth nigh/ beholdyng his palays houses and great edifiynges: cryed in castyng many sighes and pyteous teares. O my god my creatour Jhesus/ at this houre I see and maye knowe that the worlde ought well to be dispised.

Alas I haue hadde in this worlde many sumptuous palays houses/ & lodges with greate Ryches/ and nowe knowe I not whether to goo: nother eny creature that wyll take and receyue me

this nyght in whis house/ Consider thes thinges
poore and myserable synner and leue thy god and
thy felicite/ that is to knowe this dyceyuable worl
de/ byfore that by hym: and of hym/ than be lefte in
soo greate and myserable powerte/ herken what
Saynt Jamys saythe/ he that is freende of thys
worlde: is Enmye of god.

And saynt Gregory saythe/ soo moche more as
the man is nyghe the loue of the worlde: soo mo=
che farther is he fro the loue of god/ for the why=
che thynge manifestly oure Lorde Jhesu criste at
the houre of his passyon wente oute of the Cytye
of Jherusalem alle naked to be crucifyed and suf=
fer deche/ wyllynge to shewe that they ought to
flee the worlde & his communitie yeuenge ensam
ple that he that wolde folowe the fruyte and me=
ryte of his passyon: ought to Issue out of the worl=
de atte the leest by affeccyon/ in fleynge the worl=
ly conuersacion/ and despringe the spirituall.

And for soo moche oure Lorde Jhesu criste spake
to Jeremye/ sayenge/ flee and goo oute of Babilon/
to thende that euery parsone maye saue his soule.
By babylon as sayth Saynt Jerôme is vnder
stonde the house of confusyon/ and that house re=
presēteth ỹ worlde where/ In all partyes reyneth
confusyon as welle in the clarge as in the commu
ne people.

And in Relygyous as in seculars/ and in olde:
as in yonge/ & generally as well in men as in wo
mē/ in suche maner as saint Johñ sayth veritably

and with good right/All the worlde is euyll:and/
to all euyll it is obedient wherfore sayne Barnard
counsayll ynge/to flee the worlde and vse a relige=
ous lyfe:saith on this wyse/flee oute from the mid
des of/Babilon that is to saye fro the worlde and
saue your soules:flie to the Cite of refuge that to
the religeous lyfe:and there ye may for the euylles
passed do penaunce/and gette the Jope/Eternall:
wherfore abasshe you not ne drede the harddenes/
or payne of doinge penaunce For the passiones and
affeccions of thys presente worlde:be not worthy/
nor sufficyent:for to pardonne the euylles and syn=
nes passed byfore ¶And therfore thinke of the re=
warde that is promysed by/doinge penaūce in the
house of god whiche is the heuēly realme eternall
And for more example declaracion of this mater:it
is to be noted that/we ought to flee this synfull/&
miserable worlde for.iiii.causes/First thou ought=
est to consider/that the wyse wyllyngly wolde de
parte to the conseruynge and kepynge of their hel
the:places corrupte with pestilence and principal=
ly yt they fele and perceyue sekenes of disposicion/
daungerous In this maner is the worlde for it is
infecte with corrupte pestilence by thabboundaun
ce of synne And in so moche as synne is right con=
tagious sekenes Soo it is to be fled and left. And
also the company of wretched synnes For it is vn=
sure and vnholsome to them that be hole in all the
yr membres to folowe & vse the company of them
that be lepris and vnclene In lyke wyse it can not

be thynge sure to man: that wyll be pure and clene to folowe this sinfull worlde fulfylled with all vices/ To the whiche purpose it is sayd in ecclesiasticis in the .xiii. Chappytour. He that toucheth pytche in berynge therof: shall take some towche of fowlnes. And he that is companied with prowde: shall fynde some apparell or clothynge of pryde. ¶ And to saye the trouthe: it is a thynge Impossyble that he abyde longe in good werkes that often frequenteth with euyll persones. And for so moche sayth the psalmyste/ with the hooly: thou shalte fynde the holy/ and with the euyll: thou shalte fynde the euyl and so as euyll conuersacyon is noysaunt & hurtefull: ryght so is the good company good & profytable/ for he that fyndethe good company: fyndeth helthfull lyfe and haboundaunt on ryches.

¶ And for a trewe declaracyon: beleue verayly ỹ full seldom it is seen: but a man becommeth good or euyll: after the company/ where he is entertayned/ ¶ And as sayth Saynt Jerome the hartis of chyldren is as it were a cleane pure table: In the whiche nothynge is paynted.

¶ wherfore it is a true lykenes: that the workes and cõdycyons that they lerne in youth: be it good or euyll: they wyll folowe in theyr age.

¶ Thenne lette vs withdraw we frome this worlde as ffrome an euyll neyghbour/ For in this worlde is there not a worse neyghbour: nor that so moche maye annoye vs: as the affynyte and affeccyõ of synnes/ wherewith this worlde is replenysshed.

¶ Secoundly the wyse of theyr nature withdra-
with ꝫ departeth frō the places where they haue
doughte to be trayed/solde/or delyuered to the han-
dis of theyr Enmyes whiche the worlde dothe frō
daye to daye/wherfore the wordes of Judas that
betrayed his mayster/is proper to that purpose.
whiche sayd he that I shalle kysse take and holde
hym/for he is that I shoulde delyuer you/suche or
resemblable wordes sayth the world to the deuyll
For he that the world clyppeth and kysseth and lyk
tyth vpe in greate honoure/he betrayeth ꝫ yeueth
them in to the handes of ther greate enmye the de-
uyll. ¶ wherefore thou oughtest well to note that
in this worlde there is noo suertye ne trouthe/For
as sayth sayne Jerome the moste greate and ma-
nyfest sygne of dampnacyon/is to haue and folow
in this corporall lyfe the pleasures/the sportis and
felycytyes therof and to be byloued of the worlde.
For he erreth and fargoeth out of the way of Juste
yce/that by ryches and delytes enforceth hȳ tople-
ase the worlde. ¶ Thyrdely the wyse withdraw-
eth hym frome that place where he weneth there
be perell/certaynly soo is the worlde a place ryght
perlyous/which is called a See as sayth the spal
myst/the world is a greate se spacyous/of the whi
che as sayth sayne Barnarde the dyffyculte of pas-
sage/and the multytude of passers proueth ȳ daun
gyer/as in the see of marcell yt they be.iiii.shyp-
pes one scarcelye can passe wout perell/So is it of
the See of this worlde/of.iiii.soules one amonge

them with payne cōmeth to saluacion. This wor
de is lyke the dluuie where fe we folkis be saued
irespecte of thē that purylhe. It is as the fournes
of Babylon/enbraced with the fyre of hell/ where=
fore aboue all thynge/man ought to drede & flee it
For by the wynde of in a lytell worde / man is en=
braced to the fyre of Ire/And for the beholdyng of
one womans is enbraced with the fyre of lechery /
and for the beholdyng of one precyous Juell is en
braced with the fyre of couetous concupyscence.
¶ Fourthly we see by experience that man gladly
withdraweth and departeth from hym that desy=
reth hym / and pryncypally frome his Capytall
Enmye. ¶ And oure Capytall Enmyes the deuyl
Pryńce of the worlde that nyght and daye many=
feth our deth/frome whome withdrawe vs when
we forsake the worlde. ¶ And for soo moche sayth
Ecclesiasticis in the.ir. Chapytour hold the al wa
ye farre frome a man that hath power to slee the
by the whiche man is vnderstāde the deuyll/ that
man is ouercōme by as sayth sayut Mathe we in
his.xiiii chapytour suche thiges be done by ỹ deuyll
man vnderstandynge the deuyll our goostly enmy
For whyche cause aboue sayd/ we ought to kno we
& vnderstande that the souerayne remedy to ouer=
come the worlde is to flee and departe there with /
And to this purpose we rede in the lyfe of faders /
ỹ sayut Aygryne beyng resūdunt & dwellyng i the
palace of the Emperoure/made his Dryson to god
sayng/lorde I pray the addresse me in the way of

helth/in the whiche Dyrsõmakynge came to hȳ
a voyce:saynge/Agrym fle the worlde and ȳ men
therof: & thou shalte be saued/ And anon after the
hooly man wente in to a deuoute Relygyon/ in ȳ
whiche place he prayed semblably as he had don a
fore/lorde addresse & shewe to me the waye of helth
And agayne a voyce answered hym/agayne fle o
uercome/kepe sylēce/& rest the/ These be the rotes
to fle synne/by the fleynge:is ouercome the cōcupis
sence of the flesshe/by keppynge sylēce:is ouercome
pryde/by rest & sealynge the loue and desyres of ȳ
worlde:couetyse/& auarycye is ouercome. Item &
sodor sheweth vs i this mañ to dyspraysse ȳ world
yf thou wylte lyue i rest:take awaye & put frō the
all thynges ȳ maye noye: or take frō the:thy good
purpose/be cōme to the world as dede/& so ȳ worl-
de to the nother care for the glory of the world ma
re then thou were deed/dyspraysse i thy lyf:the thi-
gis ȳ thou mayst not haue after thy dethe/ of this
mater speketh sait Jerōe in this wyse/o lyfe of the
worlde:not lyfe but deth/a lyfe false & deceyuable
a life myxte/& medled with distres/a lyfe shadow
ed with lyes/nowe as a freshe flowre: and anon
drye/a lyfe fragyle & caduke/ O lyfe myserable to
the true lyfe contrary/ ȳ the more he groweth: the
more he mynysheth/the more he goeth forthe: The
nygher is the deth. O lyfe full of snares. ¶ Howe
many hast thou in this worlde:of myserable men:
taken and wrapped in thy lases/howe many hast
thou ledde and dayly leadeth: in to the tourmētes

infernall. howe moche is he blessyd that may knowe thi soteltes moche more is he blessid that hath nocure of the and dispraysyth thy blandyshing & right blysled ought he to be called that is depryued from the saint Augustyne saith the worlde cryeth I shall faile the at nede & thy flesshe cryeth I shall fall all to corrupcion Nowe aduyse the myserable syn: whiche thou wylt folowe Alas right dere frē de if thies thing before said moue the not to dispise and condempne the worlde herken the speakynge. of saint Barnard to them that loueth this sorowfull worlde sorowe payne and trauayll be to them to the whiche is ppayred the mete of wormes labourre flames of fyre thurst cōtynuall weppyngē and gnasshynge of teeth. And also ỹ horrible face and loke of deuillis And sorowe may be sayd to them: ỹ be in that perpetuall tourment where deth is desired night and day and neuer shall cōme for cursed synners in that tourment demaundeth dethe but dye shall they not for incessaūtly they shalbe tourmented in euerlasting horrour Nowe miserable synners thinke ye nowe what sorowe and lamentacions shalbe when the poore synners shalbe separate and put out frome the company of the iuste people And when they shalbe geuen to the power of deuellis and shall goo with hym to eternall. tourmente. Depryued and departed from the glorye & felicitie of paradise in sorowe and payne perdurably dwellynge in helle where the fendis without ceasynge shall al waye trauell & tourmente them

He that thus shalbe tormẽted: shall neuer dye but
euer lyue Without hope of mercy/ and for more aug-
mentacyon of sorowe: the dampned shall lyue with
out deth/ and dye With out be ynge consumed wher
fore it is to be noted what Isodore sayethe/ yf thou
haue the Wytte of Salamõ: the strength of Samp
son: the tyme and longe lyfe that Enoch hadde: the
myght of tholomey: the ryches of Cresie What my
ghte all these profyte the at thy houre/ wthanne thy
stynkynge infecte flesshe shalbe yeuen to the Wor
mes/ and thy soule to hell/ With the soule of the cur
sed ryche man: there myserably to be tourmented
without ende. Item another thynge ought to mo-
ue and ãmonysshe the to flee and dyspyse ỹ worlde
that is to knowe: the shorte space and tyme of lyfe
and the houre of dethe that to vs is vncertayne.
¶ wherfore sayth saỹt Gregory/ the myserable ob
stynate synners: do purchase and desire they cursed
yce/ vnder the shadowe and hope of longe lyfe &
the good and iuste: leauyth the gyltys of synne:
bycause they knowe and Juge in them selfe. The
shortenes and lytell Whyle endurynge of this pre
sent ryght myserable Worlde/ Wherof speketh sayt
Jamys i the. iiii. chappter of his canonyque What
thynge sayth he/ is our lyfe: but a vapour lyghtly
apperynge: and anoon adinchyled and lost/ And as
saynt Augustyne sayth/ Howe shorte is the lyfe of
man frome his chyldehode vnto the decreped age
for yf Adam hadde lyued sithen the tyme god four
med hym vnto this daye: and nowe dyed: What

profyte shulde be to hym the lengthe of his lyfe.
¶ For what is oure lyfe but the course to the deth
whiche maye not be letted/but it be boueth vs al-
waye to attende the houre: that our souerayne lor
de and god hath hym ytted/ For in hym only is our
houre certaynly determyned/ to the whiche purpo
se saithe Seneca/ frome daye to daye we shall dye/
for euery daye is taken frome vs a certayne of our
lyfe. ¶ O my dere frende yf thou weale consider
and loke vppon thy self geuyng hede to these wor-
des before written: and pleuerantly pynte them/
in thine herte: thou shalt haue noo mynde to synge
any other songe: in this wretched worlde: but on-
ly this I languysshe in myserie/ and contynually
goo to my dethe/ forgettynge the tyme of longe lyf
in this plent world/ For truly thou art deceyued if
thou hope of longe lyfe/ And therby to possede ma-
ny yeres the tẽporall Joyes and delytis of this de
ceyuable worlde/ not soo my frende not so/ for day-
ly thou seest the contrarie/ as the spalmyste saith
man is made semblable to vanitie: whiche lyght-
ly passheth and consumeth; as a shadowe.

¶ Of the vayne Joye/ might/ dignite/ honours/ and riches of the worlde.

If thou wolde knowe what is the Joye
y might/dignite/honours/and riches of
the worlde vnderstãde & herken the pro-
phete Baruc in his thirde chapitour/the which de-
maundeth in this maner/where be the princes of
the people:that hade seignorye and domination of
the beestis of therth/and that played and disported
with the birdes of heuẽ/where be the men that ga
dereth golde and siluer:and affye them in thier tre
asour/neuer satisfied with gettynge/Alwys they
be all passed and deed/and discended in to hell/and
other becõme in thier places/whiche nowe Joye
and vse/of Theyre goodes they lefte/And where
be the greate clerkis/and the creatours:or where be
the great dyuers in excesse and suyhaboundaunce
of meatis/or they that haue put their pleasaũce to no
risthe horses/palfreis/and suche other/And where
be the popes/Emperours/kynges/dukes/princes
Marquis/Erles/Barons/noble Burgeis/Mar/
chaũtis/laborers/& folkys of all estates/they be all
in powder and rottennes/and of the moste greate:
ther is noo more but a lytell memorye vppon their
sepulcre/In lfes conteyned/but goo see in their se
pulcres and tombes/and loke and thou canst well
knowe/and truly Juge:whiche is thy mayster:&
whiche is the verlet/whiche bones be of the pore:
and whiche be of the riche/deuide yf thou may:the
laborer frome the kinge/the feble frome the strõg
the faire/from the foule/and deformed/Nowe cer-
r tainly it is well to be vnderstande that this worl-

dely Jope/what that euer may/ame of it/is to be
fled/Fyrste for it is ryght hyde & contagyous. Se
condly/for it is ryght false & pauntes/Thirdly for
it is ryght fraple/and doynge in endurynge/Fourth
ly for the retrybucion is ryght cursed & abhomynable
I saye then fyrst that the Jope of the worlde is to
be fleed/for so moche that of his nature/it is right
hyde and detestable/wherof it is wryten in ỹ fyrst
of Machabeus/in the secounde Chapytour/the
Jope of the worlde is donge/wormes/and corrup-
cion/whiche this daye is lyfte vppe and set on hy-
ghe/& to morowe nothynge shall be found/behold
then amonges all thyngis/what is more detestable
then donge/and amonge the beestis more vile then
the worme/And thou shalte saye that the Jope of
the worlde is none other thynge/but donge and
wormes/whiche ought to be withstande and dys-
prysed of men. The Jope of the worlde also is as
the roten woode/of the whiche the philosopher te-
cheth/and therpesyens sayeth/for of the nyght
it shyneth/and is pleasaunt/and on the daye/it appe
ryth rotten/and nought. what other thynge is a
man full of vayne glory/that in hym self taketh su
che pleasure/but onely a lyght and fleshes fayne
and deceyuable/whiche the Jeen of the foole crea-
turis/that be weke/feble/and febely Jugeth by
holdynge out wardly/to be the true Jope of felycy-
te/But whanne the ryghtuous daye of Jugemente
shall come/In the whiche alle ryght ỹ god shall illu
myne the bybe and secrete thynges that nature be

vñ derkenes/ and shall declare and open the foule
layll of heresis/ whom they that now seme and ap
pere glorious/ shall then appere fowle and full
of rotennesse/ and of all people cast out and refused/
as stynkynge and abhominable.
¶ Fo lyke the folkes that hath the riches and gayle
launce of the worlde be semblable vnto batte that
in the nyght flyeth and flyngeth/ and in the day the
wa weth/ and hydeth hym/ and appere shall blynde
Alas ye they poore and myserable people that in
the vayne ryches putteth their glory/ whiche he
re after shall returne in to dust/ with tylthynes of
theyr lyfe/ and no ioye in this myserable worlde
by oignyte and greate power be exalted/ wherby
they oppresse and ouercome the power/ whose pay
ne shall shortly be changed by eternall death/ their ap
perynge blacke/ and rotten/ whan they consyder theis
thynges by fore sayd.
¶ I cannot thynke but they wolde contempne
alle thynge in abhomynacion/ the temporall glory of
the worlde seynge and consyderynge the opinion
of sayn Jerome/ that sayth/ it is impossyble that
man in this wombe and in the after/ shall appere
glorious. ¶ Fo the seconde we ought not lee
and leave the glorye of the worlde/ for it is ryghte
fraple/ and vnsure allurynge/ confounde in stabilite
But false & deceyptefull is the shadowe of vayne
and vnsure glorye. ¶ The fourthe is/ that
whan we shewe the way/ it proceedeth/ it ryseth/ and
sheweth the myght of his puyssaunce/ and substan

et ¶ In so moche that symably in mourninge for
hyghe: it cõsumeth and banissheth ¶ The floure
semblably whiche hathe greate odoure / and for a
lytell shoꝛte tyme in sauoure and colour noble and
pleasaunte: by a lytell wynde ꝙ barte of the sowes
it is deade / dyed / and lasith bothe sauoure / colure
& odour / So is the Joy of this woꝛlde as wꝛiteth
Jame in the .iiii. Chapitour / all thinges that god
hathe created in flesshe: is as the hey / and all the
gloꝛye of the flesshe is as the floures / of the same:
the hey be cõmeth dꝛye / and leasyth his colour and
floure / soo is the gloꝛye of the woꝛlde vayne / and
infructuous / lyght and transitoꝛy /
¶ And soo be they that loueth the woꝛlde / as the
hey sone dꝛye and deed / a noon as they becoms out
of the erth / ¶ Wherfoꝛe saith ecclesiastic / all tem-
poꝛall myghtis / all copꝛ all lyfe / is this daye dun-
cinge: and on the moꝛowe ded / and at an ende / Be-
holde where is nowe the gloꝛys of kynge assurey:
whiche beheld vnder his seignorie and domina-
cion: the nombre of .xxvi. pꝛouinces / where is the glo-
ry of kinge Alexander: that put all ẏ erth vnde
his subiection / and obeysaunce: so as it is wꝛitten
in the firste of machabeus / where is nowe the glo-
ry of all his empire oꝛ the realmes: that he put vn-
der his obeysaũce / where be the pꝛinces / whiche had
dompnacion on the beest / of therth: be they not all
passed: as well the pilgrymes as the hostes of all
soꝛtes: what was their contynuance: but shoꝛtely
goon and sodenly departed in the space of ond daye

¶ They haue in vanyte passed theyr dayes / and
theyr yeres / in a shorte season / and lyse wyse in va
nyte they be departed & vanysshed and / none is aby
dynge / for it is comon to all thynge create to dye / &
deth is of suche condycyõ that it beholdeth neyther
honoure / ne ryches / but is soo cruell that it spareth
none his course / and lawe by all ỹ worlde is so co=
mon / and egall / that it sparyth nomore the Empe=
rour / kynge / or greate astate / than it dothe ỹ moost
captefe / or poorest creature / for not withstandynge
that the ryche and mighty is norisshed in this worl
de with dylycyus metis / folowynge his voluptu
ous pleasures / by the whych his soule is defouled / i
thende he shall beere no more with hym theane the
moost poore. ¶ Thyrdly the glory of the worlde
is to be fleed for it is tryght false and decepuable /
and holdeth to none his promyse / not withstandyg
that it maye not peue any man one moment or spa=
ce of tyme / yet it prompteth man surely of lyfe be
holde who maye compare with kynge Alexander
and with the glorye that he had in the worlde he
lost neuer bataylle / but often ouercome greate mul
tytude of his Enmyes / he beleged neuer Cytye
but he wan it / there was no prince but he subdu=
ed it / to his dompnacio yet not wtstandynge all his
myght / at the houre that he had wente to haue ru=
led & gouerned all the worlde in peace / by a litell be
nom he was constrayned to dye / & so departe / and
leue all that worldly glorye / wherfore man doeth
thou folowe the Joye of this worlde that in then=

be maye not socoure the / of ꝑ whiche saith Petr⁹ bleseule in a pistell / the false deceiuable glozy of the wozlde: abuseth and deseyueth his louers / For what so euer he promiseth for the tyme to cõme: oz what so euer he pretendeth for the tyme present: is thynge of nought / soden & passable as water Rynnynge / Fourthly the glozy of the wozlde is to be dispised and fled / for it is right cursed / & of euyll retribucion / it ledeth a man to no Joy but to all payne / & confusion / of the whiche thinge speketh Dsey in the .iiii. chapitour / saiynge the Joye of the wozlde shalle tourne to blame / and confusion: the puyssaunce in to debilite / the wysdome in to folye / the loue and delectacion: in to tribulacion and payne / for by Juste mesure & quantite for the gylt / shall be in the ende payne equiuolant / wherof saynt Jerome speketh in this maner to theym that loueth the glozy of the wozlde: sozo we and mysery be to you that wyll haste to goo to the Joye of heuen: by the waye of youre Kitchelle / For it is a lyghter thynge for a Camell to passe the hole of a nedyll yee: then a riche man to entre to the Realme of heuen / And for Moze greate probacio he sayethe / note not my wozdes: but the wozdes of Jhesu crist / that saith the heuen / and the erthe / shall passe and take ende: but my wordes shall euer be true: ferme: & stable Therfoze wake and wepe ye misrable synners / vnstabilished with the wynde of inconstaunt foztune / that cõsideth and dispiseth other / ye be derked and blynded / with good / of vanitie: and with

dignities: that ye haue frauddently & malycyously gotten in the worlde / The terme of youre lyfe shalbe peraūcure this night: kytt & broken / your soule in hell without ende and withoute terme: in the intollerable and miserable tourment / for as ye haue not been with the good men / continuall helpynge in labourne suffered the to lyue by their labour / but of your myght hathe dissouled and extorted them: so shall ye not only be in tourment wyth men: but perpetually with all the deuylles in hell and so moche more as ye haue hadde Joye & gladnes: so moche more in hell shall be prepared youre greue and payne / and more shall I saye you our sauiour and redemer Jhū criste chase in this worlde xii. Appostell / of the whiche there was of noble lynage but one lyone / whiche was saint Barthelmewe / and one riche: that was Mathewe / and all ye ether were pore fyllhers / leuynge in payne and trauell of their body. Now we lith it so is: that god is iuste and true: and all thing is procedinge of his mouth is pure trouth: verily I thinke with gret payne amonge all the Nobles / and Riche of this worlde oon myght be founde conuenable and worthy to helthfull election / but enough maye be founde: that be propre and conuenable / to the seruice of dampnacion. And for a lytell whyle beynge / in hell they shall receyue their salarie / And yf by aduēture: any / derke or blynden from ye true lyghte: wolde haue mervayll / and question of this wordes: I shulde answere in this maner / whether we

beleue that for one deadly synne a man shall be damned: yf he dye therin/ is to be answered so it is.
¶ Wherby it is to be concluded that thes thinges considered amonge an hundred thousande wyth peyne one vnneth maye be saued. Wherfore question is this what is the riche with all his delyte and pleasures/ Truly noon other thinge: but a vessell/ full of syne/ replete with pride/ lechery/ & couetous principally to the riche mighty & noble: reigneth so many tyme all synne and malidictions. And they ought to be called theues/ for violently they Robbe and steale from the power: their salarye/ and defoulleth and putte the to deth thē: that they ought to susteyne and norysshe/ with the goodis that almyghty god hathe yeuen to susteyne the poore/ certaynly ꝑ mischeuous and vnreuerable synners that in their onely richelles taketh their felicite/ ought to yeue to the poore and in large theym: with the superfluens goodes that they put in their clothynge and their araye. ¶ They take it to theym selfe: to their Ruen and dampnable confusion. Oute alas they se the poore membres of Jhesu crist naked/ and dispurueyd: dyeng for hungre/ and thurste/ & therfore they force not/ but alwaye put their Treasure from the poore/ that is to witte: the superfluyte and superabondaunce of their Richelles in ludicrous edifienge of greate palaces/ that maye be pleasure to the light of mortall men/ to behold: ryche paryenge greate diuers: the Riche: to the riche: furnisshynge their dilles full of dyuerse meates &

fyllyng their bellels: and their carren bodyes: with the delytis of the worlde / hauynge noo pyte mercy / nor compassion: of the pore that they see dye for hungre. ¶ O miserable creature what other thyngis is it thenne synne: suche a dāpnable lyfe / consyder thenne / that as sone as the belly is fylled with haboundaunce of meatis: the falce dampnable lechery is presente / atte the yate / to drawe the to eternall dethe / what woldes thou that I sayde more of suche folkis / that in the honour and riches of this worlde: thus passeth thyer dayes / Certaynly all the tunges of mortalle men: cane not saye nor determyn the enorme cuylles / and synnes they commytte For they be thynke theim not of godne of the deth / but yf it be by aduenture / in theyr slape slepynge / or dremynge.

¶ Suerly he lyghtely falleth in synne: that thynkyth not hym selfe mortall / and knowyth not god to be his Juge / Too moche an ignorante fole / is he: that of thyes thynges haue noo mynde / and fleeth not this lyghte temtacions / lettynge nought by theym / and for to saye the trouthe I beleue that yf they had yf ryght knowlegyng of god their creatoure: and knewe theym selfe to be mortalle: they shulde not so offende god by synne: at the leste so boldely and soo greuously. ¶ Alas what dothe suche synners in the churche / and in places of deuocyon: certaynly they goo full synfully to see and beholde the beautye of women / whenne they ought to thynke of god and saluacion of their soule.

¶ Theyr thoughtis is haue they maye sayle vp-
pon the see/for to gedder and assemble tresours
and worldely ryches for them/ and for theyr chyl-
dren/thynkynge also how they may apparell and
clothe ther bodyes/ with pretyous clothynge to ꝑ
worlde moost plesaunt/& how they may make dy
uerse playes & tourmẽtis/ with suche other dispor-
tis/and dylycate meates/to get and purchase the
fauour of women/to accõplysshe the concupiscence
of theyr cursed fleshely desyres/ O pore mysserable
and cursed synners/ ye be to ygnoraunte/ what doo
ye/ Alas ye dystroye your bodyes/byfore the tyme
of youre dayes/ and putte youre soules to mortall
deth. ¶ wherof thinke ye cõmeth so many soden se
kenes/butte of to moche greate haboundaunce and
excesse of meates and drynkes/ with the cursed de
testable frequentacyõ of women/ ye thinke to playe
you with god/and abuse your selfe/ye forget that
the soule shoulde obey to the body/and in so doynge
ye destroye soule and body/byfore the tyme/ And
for a lytell shorte tyme of Joyous and songes here
it behoueth you after/to langour in eternall tour-
ment/ & weppynge with out end/drynke ye/eate ye/
clothe you with dyuers habytis/in the often chaũ-
gynge of theym/to thende that your noblenes be
reysed/and that no mortall man in honoure excede
you/and in hell shame and confucyõ ye shall recey
ue/ where shall be then your greate dyuers & dely
cate and pretyuos metes/the wynes of aromotike
and confected with dyuers spycis/eate nowe and

ye shall be dronken for after your deth ye may noo
more do so/ but ye shalbe in hell with the cursed Ri-
che that so dayly lyued in this delit/ And the ared
but oon drope of/ water for to qeunche his heate/
and myght not haue it/ do euyll workes and so we
the sedes of good werkes in corruption: and in so
rowe & cursydnes ye shalle gader your seed at the
day of igement when it shalbe sayd to you cursed
synners to the eternall fyre of dompnacio/ whiche
is to ỹ deuyll & to his folk is made redy/ Alas harte
more harde thenne is the stone: wolde thou abyde
that day so terryble and so horryble: in the whiche
thou shalte not only yelde accompte of thi lechero
clothing/ dronkenes: and of euyll spent tyme: how
thou haste lyued but with that: it shall behoue the
to yelde accompte of euery vayne worde/ O mise-
rable syner why doste thou not amende the/ wher
fore tarieste thou frome day to day to tourne the to
god/ why doste thou not repente thyn euyll dedis/
thy dethe is nygh/ ỹ day and nyght is abought to
ouerthrowe the. The deuyll is as nighe to take &
receyue the Thy riches shall fayle the at nede/ the
wormes habideth they flesshe/ that thou so derely
hathe norysshed/ for to deuor and gnawe it vnto the
tyme that/ after the daye of Jugemente it be coioy
ned to ỹ soule: that they may suffre to gather eter-
nal paine O abused creature thou secheste & hopeth
to fynde by ỹ vanites of this worlde Joye/ disporte/
& infinite riches/ & they be non/ but & thou wylte
fynde Joy: & perpetual felicite: labour diligently to

seche the blessid realme of heuē/ for there thou shalt fynde infynyte Joye. The which neuer Joy ne we erē eyē hard/ nor herte of man can cōpr̄hēde/ or thinke/ the Joy ꝓpared for the louers of allmyghty god. Now leue then these vayne thyngis ꝑ in soo shorte space be gone/ to thende/ that thou mayst haue inpossessyon the goodis and felycytis of the Joye eternall. ¶ Alas what shall be of theym that neyther for the loue of god/ the drede of dethe/ nor the tourmentis of hell/ will leue theyr synnes But be sorowfull and dysplesaunt/ wherme they maye not haue theyr cursed pleasures at theyr wyll and desyre/ whiche is so greate dysplesure to god.

¶ O ye wretched folkes/ sorowe vppon sorowe shalbe to you that laugh and reioyse you so in this sorowfull worlde/ for after in anguysshe & sorowfull wepyng/ ye shall haue eternall sorowe/ ceasse yet alytell & imploye your dayes/ fyll the measour of your myseryes & malyces so that the indygnacīō of god/ shall come vpon you/ be veruēt in this lytel tyme/ in vsing your outrageous playes dauncis dronkenns/ letting ꝑ tyme vainly passe alleblige to your chylder honours richesses mightis & powers augmētynge your noblenes & renowme: to thend ꝑ your chyldren maye folowe your lyse & with you ꝑpetually be enioyd. But paventure some maye saye that god is benygne and mercyfull/ and redy to receyue all synners/ that to hym woolde turne/ & cōfesse it to be true/ & not only benigne/ but more benygne/ then any maye thinke/ & ꝓmoneth all thē ꝑ

truly tourneth to hyme / Alas is not god ryght be
nigne / that endureth so many Iniuryes / and suf-
fereth and yeueth space and tyme / to the synners to
amende and correcte them self / but of one thinge I
wyll assure the / in that god is pytyous and mercy
ful / in sufferynge of the synner / as mothe is he iust
in punyshynge the euyll & iniquities / yet agayne
it may be sayd that a man whiche hathe by longe
space of tyme lyued and in his dayes hath done no
good deade / and yf any he haue done / it hath bene
verey lytell / Albeit in thartycle of deth he shall ta-
ke penaūce / and shall optayne pardon of his mysde
des / O folysshe and vayne cogytacyon of man / cur
sed and dampnable hope / that so wolde habyde to
conuerte hym to god / at that daungerous nede / for
amonge a hundreth thousande men / that ledeth su
che cursed lyke / it shalbe harde to fynde one that at
that tyme / can seche to god for mercy & perdon.

¶ O lorde what gylte / what grace / what mercy
may man axe of god / ingēdered & norysshed in syn
ne / & neuer lyued after the lawes of god / ne neuer
knewe ne wolde here speke of hym / ne ꝑ euer wol
de knowlege his awne syde / ne what it is to do pe
naunce / but yf he knewe it in sleppynge / what gra-
te myght that man aske of god so knytte and drow
ned in secular besynesse / the whiche meruaylly
thynketh what payne it is to leaue and forsake his
chyldren / on the one parte / whom sekenes constrey-
neth and oppresseth on the other parte / the ryches &
temporall goodes / that he beholdeth and musyng

in the worlde what sorowe what heuynesse
of the that harte whan he seeth his goodes tem
porall his perpetuall enemyes & they may not
socoure hym at nede / nay me / hytell auayleth shall
be to hym they / takynge of penaunce for yf he hope
of helth he wolde not aske pardon and forsake
hys euyll lyuynge / he that in his youth dyde not shew
me to forsende god / whan he shall not deserue to
haue indulgence of god what penaunce may it be
to man that taketh it when he seeth to haue no ma
dayes in this worlde / And yf he shulde parchance
be worse then he was before / And in effecte / when
he findeth the dayes and tyme of his lyfe at a en
de / then wyll he aske mercy of god for a penaunce
And after the retournige to helth of body / he shuld
be worse of lyuynge / for truly as sayth sayntt Jero
me / I holde and affirme and by many experyẽtis
itis to be knowen / that the ym whose lyfe in this
worlde hath alway ben euyll / can not be a good en
de / whiche feared not to synne / but alwaye lyued
after the concupyscence & pleasure of this worlde
For the whiche / ryght dere frende consyder in thy
harte theys thyngis before sayd / contẽpne and dis
prayse the worlde with the vayne ioye / and decey
uable reioyses / for thamoure of hym / that is above
all thyngis Alas what profyte may be to man the
wynnynge of all the worlde / & after to suffer pdy
ciõ & distruccõ of his soule remẽber the that thou
arte man and that thonour of the worlde is the ve
ry lesynge of grace and that worse is / it is the

bylle of eternall helth/ where haue we rede of any
puttige they⁹ delytis in the world here/ that hathe
entered the euerlastynge ioye/ O how false & vat
ne is the ioye of this world/ whiche men so great
ly desyreth/ & they neuer seche for ꝑ greate ioye of
heuen ꝑ cõmethouly of god/ yf man wolde be ꝑfer
ted above other & haue ouer them dompnacyon &
seignore/ Is not he lyke to Lucyfer ꝑ sayd I shall
put my seate in the north & I shall be lyke to hym
that is moost high/ then loke thou proude man to
hym that woulde haue hadde that hyghe estate
which for his pryde was cast in to eternall ruyne
Therfore sayth sait Augustyne/ he is well blissid
& happy ꝑ putteth his only desyre i the heuely ioye
And reioyeth not hym self in prosperite of this wor
lde/ nother in aduersytie is shamed or abasshed/ he
ꝑ thynkith that nothynge i this world is to be lo-
ued/ fereth lytell to lose & forsake ꝑ goodis & ꝓspe-
riteis of this world for godis sake/ the ioye of this
world is none other but as a blast of wide passing
by the eares of man/ wherfore mysserable sinner be
holde how thou arte blynded yf thou desyre this
worldly Joye/ For as sayth sayut Anselme/ thou
mayst not be in worldly honour thout payne & la-
bour/ Thou mayst not be in prelacie/ without en-
uye & trouble/ nor in honour & hygh dygnite with
out vayne glory/ & therfore if thou wylte withstã-
de the daũger & parell to the whiche thou runnyst
in desyrynge tẽporall honour & ioye of the worlde/
without doubte it is necessary to the/ to leaue flee

and renounce the miserable vanities of the same.

¶ How we men ought alway to attende and dreade deth.

Remembre the often ꝑ
dreth folo-
weth the ꝛ
tarieth note / for it is
writen i Ecclesiastic
ꝑ meke e is it ꝓfitable
to ꝑ heith of man for to
haue ofte meditacõn ꝛ
mynde of deth / whiche
is declarede i dyuerse
placꝭ of holy scripturꝭ
wherof ꝑ sayd Eccle-
siasticꝭ saith to ꝑ same purpose / Remẽbre ꝛ reporde
the laste thingꝭ that is to saye deth / the Joys of pa
radyse / and the payne of hell and thou shlat neuer
cõmytte synne to thy dampnacion / ¶ And to this
purpose sayth sayntBarnarde / the moost souerayn-
ne felicite: is cõtynually to thynke of deth / for that
man that berythe with hym the remorse of consci-
ence: and the often thinkynge of deeth: shall neuer
doo synne to be dampned for / and Sayntt Augu-
styne confermynge the same: sayth / that there is no
thynge that so moche reuoketh synne fromman: as
ofte to thynke that he must nedes dye / for it makith

man to meke hym | and dispise all bayne thinges |
and redy to accepte penaunce | For as saith saynte
Jerome the worlde satisfieth all thinges: that thi=
keth all waye to dye | For he despiseth fyrste the cō=
cupiscence of his yen: that consideryth howe soden
lye he must leaue all thynges in this worlde: to the
worlde | and the concupiscence of the flesshe is dis=
pised: when he considerith that his body in one in=
stante shall be wormes meate | Pride is dispised:
whey he considerith in his herte that he that wyll
in this worlde be aboue other: in al ytell whyle af=
ter: shal be put vnder the feete of all other | I wolde
that princis and kynges wolde vnderstande and
consider: howe piteously it shall be howe they ne=
leaue their Richesses | and the glorye of this worlde
to be borne and lodged: in an olde fowle and stray=
te sepulcre lowe in the erth | to leaue also their shy=
nynge and beautifull palacis: for to entre in to a se=
pulcre horrible | and derke | full of stynke & corrup=
cion | voyde of all Joye | and riches | and full of mise=
ry | hauynge neyther children ne louynge seruaun=
tis | O Where then ne shalle be the pompe
and pryde the tyme passed wyth the multitude of
seruauntis | that folowed them | or their riche shy=
nynge clothynges | Certaynly he that hathe hadde
this worldly Joy and folowed in filicite this dayes
to morowe maye be in his sepulcre | sorowfully gna=
wen and eten of wormes | wherof spekith pope In
nocent in this maner | my bretherne vnderstande
If behalde ye se a man not longe a goo lyuynge in

his house noble/ryche and myghty and sodenly
re and naked frome all goodis in his sepulcre/ He
that so moche hathe hadde tryumphe and honour
in his hall and palace/ lyeth nowe dysformed vn-
der a tombe/ he ꝑ was accustomed with delicious
meates and drynkis in his plour/ is nowe eten ⁊
cõsumed with wormes in his sepulcre/ And lyke
to this purpose writeth peter damyan/ spekynge
of ꝑ memorie of dethe in a pistole that he sente to a
Countesse/ O almyghty god how meruellous is
it to remembre and thynke on the bytter sorowe ⁊
drede that the poore synfull soule sustayneth and
suffereth/ when it seeth ⁊ knoweth that the worl-
de shall fayle ⁊ that the flesshe shall be departed
frome it/ ¶ How sharpe ⁊ bytynge pryckynges/
shall then tournement the soule/ whenne it remẽ-
bryth the synnes ꝑ it hath cõmitted in this world
brekynge the commaundementis of god/ and by
neclygence hath lefte to accumplysshe thẽ/ It plai
neth and wepeth the tyme taken in vayne/ wh y-
che was graunted and yeuen to hym to do penau
ce/ dredynge the strayghte vengeaunce of Juge-
mente vnreuocable that he seeth apere/ It is con-
streynid to leaue the body/ thenne wolde he ma-
ke amendis for the faultis of the tyme passed but
it shall not be harde It beholdeth backwarde the ty
me of mortall lyfe passed and gone/ it semeth hym
but a lytell waye a soden course/ and a lyght passa
ge. ¶ Then he wepeth for that he hathe loste in soo
lytell and shorte tyme/ the loue of all sayntis/ and

for lodylyell transytory Joye/hathe lofte the swete Joye and glorye perpetuall/and hath shame that he hath obeyed to that caryen body/whiche is the meate of wormes/whiche soule shulde have bene presented in the company of aungellis whē he cō sydereth at that houre the ryches of mortall men by the whiche they be put to perdicion/he weepith and in hym selfe is vtterly confounded/for ꝑ losse of the soueraygne clerenes in heuen/he knoweth That which he loued in this worlde/is but derke nesse/At that houre and that sorowfull contempla cyon/the Jyen begynne to meruayle and for feare tourne in the hede. ¶The brest begynneth to trembl'e and to beate. The throte is horle/and the brethe shorte. The tethe becōme blacke. The lyppys ⁊ the mouthe/dedly and pale and all the membres be shronke to gyther/And the vaynes of the herte breketh for sorow/And the forsayd sygnes shall be neyghbours doynge seruyce to dethe.

¶There shall be present the horryble ⁊ euyll synnes/The false thoughtes and vnlawfull desires The ydell wordes that hathe be spoken/shall not be ablēt/but redy to bere bytter witnesse agaynst the doer of them/there shall all thynges be made open and knowen/where noo creature shall flee/ but straytely gyue attendaunce/the horryble and fearefull companye of deuylles/shall there be present. ¶And also the blessyd companye of aungels to thentent that euery creature shall be rewardid accordynge to theyr demeanitis For yf the soule be

founde without fynne/ the holy company of aungell̄s shall repꝛesente it bifoꝛe god/ with gꝛeat melodye & swete songe/ neuer to depꝛte fꝛome glozye. ¶And on the contꝛaꝛye pte/ if it be founde in synne/ the blackenes and feꝛefulnes of deuylles/ anone with intollerable fꝛere/ shall stꝛyke and smyght the cely soule/ with so gꝛeate violence/ that it shall be thꝛowen downe & cōpelled to departe out/ fꝛome the body of myserable fleshe. Then goth the soule aboute to euery mēbꝛe of the body/ fyꝛst to the lyppis. To whome ꝑ lippes dothe saye/ O soule what wylt thou do/ It answereth sayinge/ I must depte and goo out of this body/ ꝑ lyppes geuyth answere sayinge/ thou came not in to the body by vs/ noꝛ by vs shall goo out/ Then the cely soule gothe to the eares and to the nosethꝛylles & they make answere to it in lyke woyse/ Afterward it goth to the yen By whome it entred in to the bodye/ and vppe too the cꝛowne of the heade. And lokynge aboute hyther & thyder/ it taketh gꝛeate thought if it be dāpned/ sayinge vnto it selfe. Do I cursed soule of the exꝛcōicate/ thefe/ and adulteꝛer/ fornicatoꝛ/ ydolatꝛer/ extoꝛcioner. And anone it loketh aboute and seeth the vesture whiche it had at the fonte of baptisme whight & vndefyled/ and nowe blacker then pytche/ with a gꝛeate voyce it cryeth & wepith saying Alas alas who hath chaūged my vesture/ which was so fayꝛe & pꝛecyous whytter thē snowe clerer then cꝛystall/ At this sꝛowfull clamour apereth vnto hyꝑ the deuell ꝑ to this/ hathe guyded and go-

uerryd hym sayynge in this manere. ¶ O my soule and my louer marueil the not/ For it am I that hathe made redy to the this clothynge/ take comforte to the/ for thou arte not alone/ but accõpanyed with the mooste parte of the worlde. ¶ Then saith the sorowfull soule/ what arte thou that speketh to me/ The deuyll shall answere I haue tolde the I am he that hathe made redy this clothynge to the I haue shewed my lyfe to the in the worlde.

¶ Thou haste obeyed and beleued me in all thyngis and with me laboured/ Thou haste done and accõplyshed all my cõsayles/ And therfore thou shall cõme and abyde with me in the realme where is and shalbe euerlastyngе sorowe without ioy hungre without meate/ thurste without drynke derkenes without lyght/ putryfaccyõ and stynke without any good odoure or smell/ sorowe without cõforte/ worrynge without remedy/ weppynge without ende/ noyes & pyteous clamacyõs without sileñce/ howlynge without ioy or reste/ brynninge fire without any quenchyngе/ wynde without tranquylyte/ colde without a tempaunce or meane heate without ende/ and all euyll Without hope of good/ And therfore my frende ryse thou and cõme with me/ se here the Aungeles of hell þ̃ cometh to mete the/ and shall synge vyght bytter songis of sorowe and heuynes/ And thenne on the other parte shall appere the good Aungell/ to whome he was cõmitted by god. And he shall saye in this manere blessed & happy be they in this worlde that fleeth

and withstandeth this rightfoule and cursed clothinge or garmēt/ O cursed soule of the deuyll/ O pytyfull creature/ for almighty god is cursed in this worlde haue I dwelled with the/ thou hast not seen me I haue taught the/ and thou woldeste not vnderstande me/ I haue yeuen the counsayll/ and thou woldest not here me. ¶ And therfore goo in to the handes of the deuilles/ into the place of perpetuall tourmente/ whiche is prepayred and made redy: for the/ for thy cursed workes: thou art nowe condemned/ Alas whom may thinke or deuyse the bytter company of deuylles/ waytinge with sorowe: rysynge on euery parte: and beringe dartes and fyres of hell/ by the whiche the poore cursed soule is taken & ledde with great sorowe/ to tourmētis sayyng to hym/ O sorowfull caytife how prode hast thou ben syll nowe: how vicyously haste thou lyued with howe ryche and precious habitis haste thou been in the worlde: nowe saye vnto vs/ wherfore hatest not thou nowe thy dilicious meat/ why art thou not clothed with riche clothynge/ wherfore haste thou not nowe care and thought of thy Riches/ wherfore comfortis thou not the with thy wyfe/ childrē/ and frēdis: wherfore spekeste not with theym/ And after theis wodes the sorowfull soule with weepinge and lamētacions curseth the body sayyng in this maner/ O temple of the deuill ¶ Thy cursed workes and operacion hath pollute and filed me/ O cursed erth: O habitacō of sathanas: Rise vp and cōme with me/ to thende that

thou mayst see the place of tourmentis: that by the
to me is made redy: the whiche I shall be with-
oute reste tyll the daye of Jugemente / and after
that daye: thou shalte be with me in eternall dam-
panaciō / Cursed be thyne Jyen that wolde not see
the lyght of trouth / And the way of Justice of god
Cursed be thine eares that wolde not here the wor
des of eternall lyfe / Cursed be thy nose thirles that
wolde not receyue the odour of holy vertues / Cur
sed be thy lyppes and thy tounge: that wolde not
taste the Joye and eternall glorye / that wolde not
open the doze of prayenge: to thonour and exalta-
cion of theyr creatoz / Cursed be thyne handis for
by theym: almos hathe not been yeuen and presen-
ted to the pooze / Cursed be the inwarde partis of
thy harte: whiche hathe in this wozlde yeuen and
brought forthe many false and euyll counsaylles /
Cursed be thy feete: that of the churche of god ha-
the not vysited the pathes and steppes: Cursed be
all thy membres: whiche neuer despyzed celestyall
Joyes / Cursed be thy workes: whiche hathe ta-
ken / cholē / and excepted: the euerlastynge tourmen
tis / Beholde my dere frende: of howe greate pa-
rell thou myghtest delyuer the: & howe greate fe
ave thou myghtest flee: yf in this wozlde: thou be
fearefull and thinkynge of deth. Study to lyfe soo
in this wozlde: that at the houre of deth: thou may-
ste haue moze cause to reioyse therme to dzeade / of
feare / lerne nowe to dye in thys wozlde: and dis-
prayse alle wozldly thynges / to the ende that thou

mayste haste the / with Jhesu cryste vnto Joye
Chastes thy body with penaunce in this worlde /
to thende that after thy deth / thou mayst haue sure
and perfyte hope of eternall lyf,

¶ O howe happy is he and wyse / that taketh
thought and inforceth hym selfe to lyue soo in this
lyfe / he that wylleth & desyreth soo to be founde af-
ter his dethe. ¶ Alas worke thou and purchase
with all thy myght and power / thy helthe / dur yn-
ge the time that thou hast space / for thou knowest
not whēnne thou shalte dye / nor what thou shalte
fynde after / haue no hope ne truste to thy frendis
nor kynnesmen / for certaynly they wyll sooner
forgete the thenne thou thynkest / yf thou haue not
no wre cure and remembraunce of thy selfe.
¶ who wyll haue it for the after thy dethe Alas it
is moche better in this worlde to prouyde hastely
for thy nece ssytees in doynge sommē goode for thy
selfe / then to haue hope & abyde of the helpe or ayde
of other as lōge as thou hast space / assemble & ga-
ther togyther tmmortall ryches / by largely yeui
ge of almos purches and get vntothe in this wor l
de / honynable frendes / that is to saye / the sayntes
of paradyse / to thende that by thy good & meryto ry
ous workes / they maye receyue the to the Joyes
celestyall / for as saynt Gregorye sayethe / we ought
dayly with wepinge teares remember and haue
in mynde / how the prynce of this worlde atte the
houre of our departynge wyll demaunde or aske
of vs the accomptis of all our werkes / Saynte

Barnarde sayth. O my soule what manner of syght and dreede shall it be when thou shalt beholde the tale of all maner of thynges of the which the presence was to the ryght Joyous & the syght ryght agreeable and all alone left shalte thou go and entre into a reg ys vnknowē & thou shalt see come agaynste the monstres hugly & abhominable with hornes who is he that shall come to secoure the at that daye of greate nede & ayde who shall kepe the from rampynge lions prepayred fode and meate Then maye noobody yeue to the comforte ne consolacyon ¶ But other wyse to shall be of true and iuste soules for yholy angels shall come agaynste theym the which shall constreyne and put abacke the deuyllis so that they shall not dere ne trouble the holy soules. ¶ And the same vnto heuen with Joye and melodye shall beare ¶ Saynt Barnarde spekynge of the synfull soule sayth in this manere. ¶ That at the oute gate of yssuynge of the body. It hath dreade feare shame and confucyon to the regarde of the grete Joye of god wher of is wryten in the spalmes that the dethe of synners is ryght euyll it is euyll in the lesinge of the worlde It is worse at the departynge of seperacyon of the soule and the body And be ye greuous for the bytynge of the stynkynge vermyn And for the greate heate and brēnynge of euerlastynge fyre And worste of all is the losse and the seperacyō of the syght of god For whiche thynge is ryght de ve frende cōsydre that dethe cannot saye nor be put-

backe / the houre can not knowen / And the tyme of god ordeyned: can not be measued / And therfore certaynly: when the assured dyse is accepte in deuocion: the deth of the rightwyseman is good / For iii. thynges / Fyrste it is good for reste. It is better by. a newe wyndge and beste for the suernes and stedfastnes therof.

¶ Of the Ioyes of paradyse / and paynes of hell.

IT is writte by saint Paule in a pistole that he sente to the correnthioes in the. v. Chapt. Wyrouce of golde.

toure that the Eye of man hathe not seen: nor the
eare harde: or harte can thinke: the Joyes that our
lorde god hathe ꝓpared to his frendis & louers
O poore wretched & lyuyng soule gyue hede diligẽt
ly: what Joyes & how gret Joyes / & how ma-
ny they be: whiche be prepared in heuen: to the lo-
uers of god / to thẽtent that all thyngꝭ in this worl
de: may be to the: vile / & adiecte / for certaynly it is
to be knowen / that the Joyes of heuen be so great
& many in nũber: that all arismetricious by theyr
numbres: can not numbre ne mesure theim / nor all
the gramarion and ritoriciens with all theyr fay-
re speches: can or maye declare them / For as it is
sayd before; neyther Je maye se them: nor Eare
here: nother the harte of man maye comprehende
them / For certaynly in the glorie eternall: all ỹ sa
yntꝭ shall Joye theym in the vision of god / Aboue
them: they shall Joye ỹ beaute of heuẽ / & of other
spirituall creatures / they shall Joye within them
of the glorifiacion of the body / & nigh vnto thẽ: the
allociacion and company of aungellꝭ and men / A
worthy doctor named anselme putteth and decla-
reth. vii. yestꝭ of ỹ soule / that the iuste people sha
haue in the celestiall beatitude / Firste putteth th
yestꝭ of ỹ bodye / as beautie lyghtnes / strengeth / l
berrie / and helthe / Of the beautie of Juste people
saith this doctor / it shalbe seuẽ tymes more shiny
ge then the sonne is nowe / the whiche witnesseth
the scripture sayyng thus / the iuste ꝓple
shall shyne: as the sonne in the Realme of their fa

der swetnes shall so accompany iust lyuers / that
it shall make them semblable or lyke to the aun=
gellis of heue which frome heuen vnto the erth
and from the erth vnto heuen transporte the selfe
lyghter and sodenlyer then the mouynge of a fyn=
ger. Of the whiche swetnes is made a samplyer
exãple by the beames of the sonne / the whiche ry=
lynge in the Est / attayneth & touchest the farthest
parte of the west / that by the layde example / we
maye haue true hope and truste / not to be impossy=
ble that is spoken / of our swetnes to come / where
fore they that shall accompany them selfe with the
Cytezyns of the soueraygne cytye / shall excede &
passe all other / in vertues and strengthe / as in moo=
uynge / in tournynge or in any other acte doynge /
and in all the exercysynge of theyr workes shall
not suffre ne endure no more labour or trauell then
we suffre in the mouynge of our Jen And therfor
I pray & requyre the that nothyng excede thy sou
le / whiche hathe take the similitude of ỹ aungels
Geuen to al myghty god vnto it wherfore it must
nedes folowe / ỹ lyke wyse as we maye receyue
the power & similitude of aungels so we maye ha
ue the swyfte & lyghtye of them / for certaynly lyke
as vnto aungels may be no letynge nor gaynsay
ynge in this world but at theyr owne wyll in ly=
ke wyse shall ther be no obstacle nor let to hidre vs
nor wall ne clausure to kepe vs out nor yet Elemẽs
whiche vnto our wyll / may withstãd or annoye &
as to speke of ỹ helth what thig can ther be better

to iuste people/then helth and reste/what sekenes
may anoye thē that shall be nere the porty of true
helth/and in effecte we ought to beleue vndoubta
bly/to holde and affirme ỹ helth of the lyfe to com
to be so noble/in corruptyble/and immouable/ỹ it
fylleth man with an insuperable swetnes of hel=
the/whiche swetnes can not be rehersed/soo that
all hurtes suspectyous/and contrarieties/be they
cōsumed/Ite in the lyfe to come there is a delyte
of delyghtes ỹ fylleth and replenyssheth ỹ good peo
ple with suche an inestimable swetenes that it is
felte in euery parte of the body that is to say in the
Eyen/Eares/Mouthe/Handes/fete/& Harte. wt
all the perts of the body & all the mēbres by order
eche one singulerly/and also all in one/shalbe ful
fylled with ỹ swete delectacō inestimable/in suche
maner/that euery one with the prouysyō and glo
rye eternall/sholbe fulfylled wherfore he is ryght
ignorant of his helthe/that wyll set his thought
his herte/and his affectyō to the pleasures of this
worlde/whiche is vyle & fayllynge Furthermore
they that shall be in the ioye eternall shall lyue per
durable not onely the lyfe/as worldely creatures
desyre here but they shall haue such lyfe as is wry
ten/that is to knowe the ryght wyse true people of
god shall dwell with hym and with sayntes in pa=
radyse eternall many other thyges be and ought
to be adioyned to the soule/whiche god hath crea=
ted so nobly that is to knowe/memyte/sapyence/con
corde/myght/honour/assyraunce/and ioye And as

to the fyrſte: Sapience ſhall be ſuche in the lyfe to
cõme: that the ſoules ſhall knowe all thyngꝭ: what
they wyll/ by the gyfte of almyghty god/ whiche
knowith all thingis preſente: paſſed: and to cõme/
For that Joye ſigulerly euerych knowith other
And then no thyng may be counſalyed or hydde: of
what people: of what countrey: or what kynrede
place or workꝭ: they haue ben: exercerciſed in their
lyfe/ i ſuche maner: that by loue: the diuine puiſaũ
ce and faruent dilecciõ: ſhall make theim gfyte/ in
true & ſtedfaſte loue/ as vnied & cõmuned in one
onely body/ of the whiche our lorde Jhũ criſte is
chefe and hede/ whiche is the true peace and gfyte
loue/ for alle ſhall loue to gether/ the one the other/
as the membres of theyr propre bodyes/ For thou
ſhalt loue other as thy ſelfe/ and other ſhall loue ỹ
as their ſelfe & thou ſhalte be haboundaũt with all
dilecciõ/ as thy true & pure poſſeſſiõ. And theyrfore
behold and remembre hym that all theſe thyngis
ſhall yeue vnto the/ And ſo by aſwetnes vnable to
be ſpoken/ thou ſhalte loue hym more then thy ſelf
So ſhall theyr be amonge them that be ſaued ſeen
ſuche cõcorde that thou ſhalt not fele or preyue any
thige contrary to thy wyll we ſhall be alſo one onli
body/ & one onely ſoule/ wedded to our lorde Jheſu
cryſte and more dyſcorde ſhall theyr not be amõge
vs: or diſcencion: then nowe is in the membres of
one bodi/ & as thou ſeeſt & knoweſt the mouinge of
thyne Jyen: of what pate the one turniith the other
anone after folowith: ſo ſhall it be of the/ for whey

thy wyll shalbe: thou shalbe sodenly / And yet that more greate is to recyte: the wyll of god shall not be cõtrary / nor dyuerse to thy wyll / but so as thou wolde ſt he shall wyll: and his wyll shalbe fermely thyne / for the hede neruer cõtrayes to the membres Consyder then whenne thou shalte haue god concorded and vnied at thy wyll: thou mayste no thinge desyre: but at thy wyll it shall be done / For thou shall haue ꝟ wyll of almyghty god: accordinge in all thingis to the / Nowe then syth thou mayste haue so moche in thy possession: thou oughteste well to be contente and to esteme in thy selfe: that that thou then shalbe in assuraunce of lyfe perpetuall / whiche shall neuer parte frome the / and be discharged frome all diuersites / for none enmy may perse this inestimable Joy / nor shall atteyne: for ꝟ multitude of theym that there be possessed / whiche be thousande thousandes / and innumerable thousand̃ that hathe fruicion and Joye: with one hole blessednes / in suche cõdicio̅: that euerych of them takyth delectacion as moche in the weale of other As in theym selfe. ¶ And furthermore / they ẽioye theim in the vision of god / the whiche aboue them selfe they shall loue / For the whiche thinge it is to be considered / that syth it is so that the blessed shall be fulfylled with suche felicite and Joye: the poore mysserable dampned synners: shalbe on the contrarye parte / tourmented with innumerable paynes For soo as mercy / strength / beaute / lyghtnes / fredome of wyll / shalbe to the right wyse people. So

by the contrarye: shalbe to the synners/stynkynge
dede/langoure/sorowe/and tourmentis/ with all
maner of paynes / for the perpetuall Joye that the
right wyse shall haue/shall be to the synners inter
mynable payne and tourmente. ¶And for to
speke of the sapience of the right wyse / It is to be
understand/that theyr knowlege: shalbe to theyre
augmentacion of Joye / honoure/ and exaltacion.
And to the synners: theyre knowlege shall be: woe
pynges / confusion / diminution /and lamentacion/
And of the amitie with the whiche the right wyse
be to gedet bound: yf any porcion of Amitie be in
the dampned. It shall be to the Augmentacion of
their tourmente/ For as moche more as oon hathe
loued an other in vnlefull loue: The more shall be
their sorowe/tourmente/and payne / for they shall
haue discorde with all cretures / and alle shall di-
scorde with theim/ ¶For all dishourmitie and cala-
mite: shall folowe them / & shall be yeuen to them
suche malediction: that the thynge whiche they de
syre they shall not haue: and alle that they wolde
not haue: they shall haue / And so in steade of good
they shall obtayne perpetuall shame/and inestima
ble dyspisynge/by the whiche they shalbe withou-
ten ende: closed and depryued frome all Joye / and
felicite/And as the frendes of god their soueraine
creatour: shabe fermely assured: neuer to lese the
goodis and glory eternall: So the mysterable and
dampned sinners/shall euer be in desperacion/for
so moche: as they shall knowe euer to depte frome

the payne sorowe & tourment ydurable/& so as the good shalbe recõpensed with Joye: the euyll shall haue for their heritage: sorow inestimable/like as saith the good doctor anselme/ all they that by concupiscens of the flesshe passeth theyr dayes in this worlde: haue with theym in cõpany all the deuill of hell/ And saint Augustine saith to this purpose/ god shall make glad/comforte/& enioy: all ỳ felyngis & witt of ỳ blessed people/by a spirituall dilectacion/ For he is thobiect of all witt/ our lord shall also be a glasse vntotheir sighte/an harpe of swetnes to their hering/hunny to their tastinge/Bawme to their smellyng/and a floure to their touchinge/ And for so moche god was made man: to thende that man shulde holy be blessed in hym: soo that thin warde vnderstandynge be in the contemplacion of his humanitie/& breuely to speke after the saiynge of saint Augustyne & sait Gregory/in the glorye of heuen there is so greate beaute with Justice/ so moche Joye with eternall lyght: that yf it were laufull and possible to abyde and lyue there but oonly the space of one daye. For that: the innumerable dayes of this lyfe full of woldly pleasures and aboundaunce of tempall goodz: ought of very right: to be dispised/ For it was not spoken of a lytell & vntre we effecte of dauid: saiynge on this wyse/ One daye to abide in thy dwellynge place good lorde: is moche better then a thousãde in this miserable lyfe/ wherof speketh Saint Barnarde who in thys lyfe maye thynke or conceyue in his

mynde/how greate felicite and pleasure the blessyd sayntis haue in heuē fyrst to se almyghty god to lyue with almyghty god/to be with almyghty god/whiche doth operacyon in all thynges/and is aboue all thynges to haue god whiche all is good And where soeuer is all goodnes/there is moost Joye and myrth/there is also verey lyberte perfecte charyte/and euerlastige felawshyp and suertie to ꝑ same agreeth sayntt Augustyne/sayīge in this maner/O joye aboue all joyes/to see god/whiche made manne/whiche saued man/whiche glorysyed man/ꝛ indued hym with the bysyon of his moost holy face/whiche is the moost hyghe goodnes/the joye of aungelles and of all sayntes sayntt Gregorye asketh this questiō is not god of soo inestymable fayrenes ꝑ the aungels whiche be seuētymes hyghter then the sunne doth desyre to loke vppon his moost holy face and to hym mynyster besyly in greate company/Also sayntt Augustyne of ꝑ joyes of heuen speketh on this maner. In heuē is no maner of malyce there is no maner of myserye of the flesshe/there is nother woyll/nother power to synne or do amysse/but all joye and gladnes/all creatures saued/shall haue in possessiō those same joyes felawshypped with aungelles. ¶ Do pore soule nowe thou hast harde howe greate the Joyes of ryghtwyse people/how greate gladnes/how grete clerenes/and how greate myrth is in the heuēly Cytye/O blessed myrth/O how mery felicytie is it/to see the sayntis ꝛ to haue god euerlastinge

by / yf we shulde dayly suffre payne & tormentrye
though it were as greate as the paynes of hell so
that it myght haue an ende / to thentente that at ỹ
last we myght see almyghty god in his glory and
to be fela wlhypped with his sayntes / were it not
worthy and profytable that we shuld suffre them
And in conclusyon to be parte takers of euerlastyn
ge ioyes truely / wherfore good louke let vs desyre
of almyghty god that grace / to flee from the com-
pany of them that desyreth inordynate pleasures
of worldly thyngis / and so vtterly puttynge away
the grugeyngis of vnlawfull thoughtes / frō the
secreti place of our hartes / & desyrynge inwardly
the loue of the heuenly company we maye tourne
vnto the celestyall Cytye / wherof we be wyttē &
decreed to the Cytyzyns / & parte takers / lyke vn-
to sayntis / & the householde seruaūtis of god and
eyght inherytours of cryst and after this p̄sent lyf
to come and be with hym in euerlastynge ioye per
aduēture some wyll aske this questyon how this
myght be done & by what maner of meanes / To
this it is answered on this wyse / Euery thyng to
be done is in the free Wyll of hym that shall doo it
So it is in our free wyll / whether we wyll desy-
re to haue the kyngedome of heuen or not / yf thou
wyll aske what is the pryce of the kyngdom of he
uen truely none other but thy selfe gyue thy self to
it by good werkis in this Worlde & wout dought
thou shalte haue it Cryst gaue hym selfe to suffre
passyon to thentente that thou shuldest be parte ta

ker of the kyngdome of heuen/ greue thy selfe to hy
and shalte haue his kyngdome. And in any wy-
se lette noo synne abyde in thy mortall bodye/
¶ O wretched and sinfull soule/ yf thes excellent
Joyes wherin the saintz and chosen people of god
shall Joye euerlastynly in the kyngdome of heuen
can not moue and styre the by penaunce and ver-
tuous doingys to comme by the grace of god/ to
the saide kyngdome of heuen: I wylle aduise the
feare: quake/ and consider with greate dreade: the
miserable condicios & penalities of hell/ the eyen
of the deuyll/ that by ỹ feare & drede of them: thou
may ryse agayn from synne & be tourned vnto thy
lorde god withall thy harte/ Of the whiche pay-
nes is to be knowen: that lyke as the soules that
be dampned hath diuersitie of synnes: so lyke wy-
se: is to thē diuersitie of paynes/ wherof spekethe
saint Gregory on this wise/ Don fyre of hell is to
be beleued/ but it brēneth not all synners in lyke ma
ner/ For euerythe one of them according to the gre
uousnes of their synnes: shall suffre cōdigne pay-
ne/ as by oon fyre: chaffe is brent/ woode is brent &
Iron is brente: but not by oon maner/ The fyre of
hell is so flamed in & kendeled by the Ire & wrath
of the euerlastyng Juge: that it shall neuer be quē
shed/ butte dure euerlastynge/ wherfor it is spoken
of Jobe the .xxi. chaptroure/ the fyre of hell shall de-
youre the ym that be dampned whiche shall neuer
be quenched. ¶ Of the sharpnes of the fyre
of hell spekyth Saynt Sebastiane/ to whome an

A ungell appered saynge on this maner/ this mate
riall fyre whiche we see and vse Dayly: is no mo-
re vnto the fyre of hell: then is the fyre paynted vp-
pon a wall lyke vnto the sayde sensible and vsuall
fyre/ ¶ And Isodore saythe/ that in hell shall be
a certayne vision of a derke and obscure lyght: by
the whiche they that be dampned: may se in what
maner of wyse: they suffre payne/ but noo thynge
by the wiche: they maye Joye/ And the dampned
spretis shall see there in payne with theym: tho-
se people whiche they loued ioordinatly i this wor-
de to thētēte that lyke wyse as they had wordely
pleasure ioordinatly to gether: soo they shall suffer
payne euerlastynge in hell/ here may a question be
asked whether that the dāpned spryt̄ may se the
glory of saint̄/ to the whiche answereth saint Gre
gorye: In an omelie of the riche man that sette all
his felicite and pleasure i eatynge and drinkynge
And ioordinate apparell/ satynge on this wyse/ It
is to be beleued that byfore the rewarde of the xtre-
me Jugement of god: the vnrightwyse people do
see the rightwyse people in reste and quietenes/
and/ seynge theym in Joye: they be not oonly cru-
cified by their owne payne: but also they be crucifi
ed by the sight of them in Joye/ ¶ The rightwyse
people and they that be saued lethe alwaye the vn-
rightwyse & dampned soules/ to thentēt ꝑ theire
Joye may encrease/ For why: they beholde the in-
tollerable payne whiche by the greate grace and
mercy of god: they haue auoyded and escaped.

F. 3

¶And forsomoche they geue more thankyng/ vn
to their creatour and maker: In how moche they
se ỹ payne i other: whiche they shuld haue suffred:
yf they had doon as they dyd: and made noo satis=
faccion byfore they departed this miserable worl=
de/ And as the same saint Gregory saith i an other
place. The open payne of theym that be reprened
of god dooth not frustrate nother hurte the blesse
of theym that be saued/ For why: there shalbe noo
compassion of misery/ and the Joy of those blessed
soules maye in noo wyse be made lesse/ ¶And all
though those blessed soules be merciful of their na
ture: neuetheleslle they be soo Joyned to gether in
so greate right wysnes: that in no wyse they may
be mooued to be dampned soules with any com=
passyon or pytye/ And more ouer it is added: that
then the misery of theyr childer/ of theyr fader and
moder/ and of their wyues: shall not make the ble
syd soules to be sorye/ the dampned spretys byfore
the daye of Jugemente shall see the blessed creatu
res/ not in that maner wyse to knowe their Joye
what it is: but only they shall knowe theym to be
in a Joye vnhable to be tolde/ And by that syght:
they shall sore be crucified/ greatly Inuyinge: the
greate felecitie of blessyd soules/ by the sight of the
godhede/ of the whiche sight: the dampned spretis
shalbe depriued/ and their payne shalbe in no wy=
se minisshed but increated/ bycause they shall haue
in mynde the Joye of the blessed creatures whi=
che Joye they dyd see in the Jugemente or byfore

the Jugemente / and that shall be to theym greate tourmentry and payne / And moreouer they shalbe scorged: in that they shall see theim selfe: to be reputed and taken as vnworthy: to see to Joye whyche the holy saintz doth see cõtynually / A question maye be asked whether the dampned soules may se and knowe what is done in this wold / to this Saynt Gregory treatinge vpon this terte Jobe / the. ix. chapitour. ¶ They doo vnderstande whether their children be noble / or vnnoble: saythe oon this manere / they that be alyue in this worlde knowe not where the soules be of theym that be deade / so lyke wyse: they that be deade knowe not the dispolicion of theym: whiche be lefte on therth For the lyfe of the soule is farre frome the lyfe of the flesshe / Neuertheless it is to be knowen: that they whiche haue the inwarde knoleyge of the clerenesse of god: maye in noo wyse be ignorante of outwarde effectis or dedis / ¶ And for this cause it is to be thought that the good people in heuen: doth see what is done amongis erthely creatures in the worlde / ¶ And not the dampned people / perchaunce thou wyll saye the Joye of the soules that be saued: is a greate waye forther frome the soules that be dampned: then the actis and dedes of the worlde / / wherfore they myght see soner the dedis of the worlde: then the Joyes of blessid soules / Jt is answred oon this wyse / that those thingis whiche be done in the worlde: maye not greue or vexe the dampned soules noo thynge so moche yf

they might se them: as the beholdynge of the Joye that the blessed soules be in.

¶ Therfore they be not shewed to theym / visibly / Theyse be the suffraunce of god suche thing / that maye increse moost their sore we but noo thynge that shulde be to theyr Joye or comforte Sōme peauenture wolde aske thys questyon whether the dampned soules in hell: wolde that euery creature shulde be dampned as they be. To this maye be answered / that lyke as perfyght charite is conuenient and accordynge / euer to be with the holy soules: So amonges the dampned soules: shall euer be pfyght hate & enuie / then thus / The holy & blessed soules shall euer Joye in all good dedes: & on the cōtrary: the dampned shalbe sory for euery good dede / The consideringe of the Joye & felicite of saint̄: is to theim great affecciō / Therfore they wold all good peple shuld be dāpned / The enuy of them shalbe so great: that beyng in eternall payne they shall Inuye the Joye of theyr naybours that be saued / and of them with whome / they haue ben conuersaunte in this worlde / A questyon myght be moued whether the dampned soules wolde haue their naybours acquayntaūce dampned with theym as well as alle other: It maye be answered thus / that they be not so enuyous to their acquaintaunce or nailbours: with whome they haue conuersed and vsyd sensuall pleasures and delyghts in the worlde: as they be to allother / wyllynge to haue them dampned as they be / for this cause.

If there companyons shulde be dampned as they be/ they⁊ trybulacyon shulde be encreased accydē-tally/ in so moche as they that be dampned/ were parte takers with theire acquayntaunce of theyꝛe pleasures and vicyous concuppyscence of they⁊ pleasures and vycyous concuppyscence in the woꝛlde. they must of equitie be parte takers of they⁊ payne ⁊ so shulde they not onely suffre soꝛowe foꝛ ther owne gylte/ but also foꝛ the gylte of they⁊ fellowes and acquayntaunce/ An example is put of the dāned ryche man/ whiche beyng in payne eternall desyred that his bꝛethrē a lyue myght haue knowleyge what payne he endured/ to thentent they myghte haue grace/ to saue them selfe/ foꝛ if they shulde be dampned with hym/ whiche was the cause of they⁊ mysdoynge in this woꝛld/ his payne shulde be increased/ Foꝛ he shoulde suffre with the ynyte of they⁊ payne ⁊ thought by the multetude of ꝑ dampned soules the payne of eche one of them singularie is increased/ yet theire enuy and hatred is so greate that they couyt moꝛe to suffre trybulacyon and tourmentrye with a great multitude thē with one alone/ Foꝛ it is a comon sayenge wꝛetches be glade and desyꝛous/ to haue felawshyp in payne/ A question myght be moued/ whether they that be ded/ namely that be dampned/ may knowe oꝛ haue any remembꝛaunce of thole thynges that they had knowleyge of: in the woꝛlde To this may be layd that in the dampned soules shall be acōsyderacyon of thyꝑges whiche they dyd knowe before

And that knowlege or consyderacyon shall be as a materyall cause of theyr sorowe And nothynge of loue nor cõsolacyon They shall also cõsyder the synnes that they haue cõmytted wherfore they be dampned & they shall haue in remembraunce the good dedes which they myght haue done and wolde not And for bothe they shall suffre payne Farther more in hell shall be two dyuers paynes one is called pena dãni which is the vauntige of the syght of god the other is called pena Sensus which crystt toucheth in a gospell of mathewe the. viii. chs pytaun saynge euery tree that beareth noo good fruyte shall be cute downe and caste in to the fyre Of the payne which is called pena sensus sayeth saynt Gregory vppõ the gospell of mathewe the viii. Chapytour The dampned soule shall be caste oute into the outwarde derkenesse. this sayd pena sensus hathe many dyuers sytees of kyndes & as I thynke innumerable sum of thé be shewed and spoken of in this wyple in hell shall be colde vnhable to be ouercomen Fyre neuer to be quenched wormes that be immortall intollerable stynke derkenes palpable scorges of deuylles the horryble syght of deuylles the confusyõ of synnes and dyspayre of all goodnes The dãned soules shall be full of euery sorowe and heuynes They shall also haue contynuall weppynge in theyr Eyes gnasshynge in theyr tethe stynke in their nose thirles wayling and crienges in ther voyces fearfulnes in theyr eares Wandes vppõ ther handes & fete And a cõ

tynuall fyre and heat: in all the pre membes wher
of a certeyne doctour speketh on this maner/ hell
is a deadly diche or pytte: heaped full of all paynes
& wretchednes/ And as it is written in ỹ. xiii. cha
pitour of ysaye/ euery dampned soule shalbe fea=
red of other Their facis and countenaunce shalbe
flampynge as fyre It is written in the. ii. chapitour
of Baruch/ ỹ their facis shalbe blake of the smoke
and accordynge to the same: it is spoken in the. ii.
chapitour of Johell All the facis of synners shalbe
tourned as blacke as apotte/ Also the sharpenes of
the paynes of hell maye be/ considered by the we=
pynge and gnastyng/ of teeth by the desire of deth
By the eatynge of their tunges and by the blasphe
mynge of their maker with/ manye other that be
there to cõme: As it is open in many placis of scrip
ture/ wherof it is written in the appocalippes the
xix. chapitour on this wyse/ For the greate and in=
tollerable sorowe: they dyd eate their owne tunges
and blaspheme god of heuen: for their woundes
& tribulacions/ The sharnes of their payne shall
be so great: ỹ they shall dispise lyfe whiche is na=
turally desyred of euery creature: & desireth deeth
that euery creature naturily doth flee/ As it is
written in the appocalippis the. ix. chapitour/ In
thoo fearefull dayes and acre that fearefull tyme:
men shall seke deth: whiche they shalle not fynde/
they shall desire to dye: and deeth shall flee fro me
them/ saint Crisostome saith on this maner/ what
shall we doo there/ what shall we answere/ whe=

ze no thynge is but gnasshynge of teeth / howlynge
And weppynge / noo helpe to be goven / to late to do
penaūce / On euery syde & in euery pte bered incel
lantly with paynes intollerable / And neuer to ha-
ue any parte of solace. ¶ There shall no creature
appere before oure Iyen / but onely the mynysters
and tourmentours of hell / to mynester paynes in
euerysyde / and that woyste is of all / there shall be
no cōforte of theyer nother of syght. O good lorde
what feare shall be to them that shall suffre these
paynes / what bytynge of bo wellis what crushi
ge of membres / what & howe many dyuers cruci
synges shall be in euery sencyble parte of bodye &
soule / truely no creature maye expresse by any me
ne / Saynt Crisostome spekynge of the losse of the
syght of god whiche is called pena damni sayth
these wordes peraduenture sum & many folke doo
thynke no payne to greate of these forsayd paynes
yf they myght escape the daūger of hell but I call
more the more greuous paynes thā hell / to be remo-
uyd excluded and cast oute / from the grace of god
frome all goodnes prepared and made redye for
good and holy people / And moost of all / the priua
tyon and lacke of the syght of god / to be hated of cri
ste / and to her of hym this ferefull worde / I know
you not te / For as he it is better a thousande tymes
to suffre lyghtenynge / thenne to see that blessyde
face full of meknes and pyte agaynst vs as our
aduersarye / And to suffre the Iyen of all trāquil-
lytye and reste to beholde vs. ¶ Do meke sonne of

god/ we beseche the/ lette vs not suffre theyse payues/ nother haue in experyence/ the intollerable and horryble tourmentrye/ woo shall be to vs that thynke not nothere haue any remembraunce of theyse foze sayd paynes. ¶ Foz we doo nowe as menne that by neclygence/ and thinketh them selfe sure/ takynge noo hede of bodye noz soule. But goeth without let/ in to the sayd paynes of hell. peraduenture summe wanne wyll saye that it semethe god to be vnryghtwyse/ foz man is punyshed eternally foz one deadly synne done in one houre/ saynte Gregorye asketh the sayde questyon/ and gyueth solucyō to it on this maner. Almyghty god whiche is a strayghte Juge/ dooth not consyder the wordes of men onely/ but alsoe paseth þ hertes. ¶ And soit is that yf the wycked people myghte lyue in this worlde euer/ they wouilde perseuerātly contyne wo in theyr wickednesse/ and neuer amende theym selfe. ¶ Foz truely they that neuer wyll leaue synne/ shewethe and desyreth alwaye to lyue in synne. ¶ Theyrfore it longeth to the greate ryghtwysenes of god/ too punyshe theym by eternall payne/ whiche in this lyfe wouilde neuer be out of synne. ¶ And that none ende of payne be gyuen too the synfull creature/ that whyles he lyued in this worlde wouilde haue noone ende of synne. ¶ And other reason why that one deedly synne byndeth a manne to eternall payne may be taken consyderynge hym to whome the offence is done whiche is the god of all goodnes and myght.

¶ Therfore the offence done: is worthy eternall/ payne/ For as aristotill saith ī the. vii. of his ethic⁹ In howe moche the ꝑsone is greater indignie to whome the offence or trespace is done: so moche more it ought to be punyshed/ and Crisostome accordinge to the same saith/ An Iniure or wronge done to a persone: is to be considered as the persone is/ A lytell offence done to a great persone indignite: is great/ And great cryme cōmytted to a symple bodye: is compted but as a lytell faulte/ O my dere and welbeloued frende: knowynge and ofte remembrynge in thyne harte theis paynes byfore rehersed beseely take hede & see: for ꝑ helth of thyne owne soule/ And euer beholde inwardly the great paynes of hell to be beleued/ Consider in thy self what thing be profitable and holsome to thy soule/ whether it is better to wayle/ to besorye/ and often to aske mercy for thy syes in this world: than to wepe euerlastynge fyre/ without remedye or profite/ thou shall deserue i short tyme of this world: yf thou wylt/ by penaunce and sorowe for thy synnes: forgeuenes & euerlasting comforte. Therfore be sory for thy syes here i this lytell tyme: to the entente ꝑ may hereafter be deliuered frome the sorowe euerlastynge/ Meke thy self in this world: that peraduenture thou be not made meke in the paynes of hell/ and be caste in to the fyre vnhable to be quenched Blessyd is that creature that in this worlde hatyth and makyth hym selfe redy to be foūde hable at the daye of Jugement: with the

people that be worthy to be saued / And wretched is that creature whiche by his synne hathe made hym selfe vnhable to haue the glorye of oure lorde / At the houre of the daye of Iumente by the power of god: the clowdes shall take vppe to heuen: body and seule of theym that be saued / And the deuellis shalle take bodye and soule of the dampned creatures: Castynge theym in to the fornase the of brennynge fyre of hell. ¶ Who shall geue to myne heade a great porcion of water: and to myne Iyen the feunten of teares: beselye flowinge oute / that I my selfe maye wepe / daye and nyght beseechynge oure lorde I be not founde vnstable in houre of his commynge: And that I maye deserue: not to here the fearefull sentence / of oure lorde / whenne he shall saye: Goo fro me: ye that hathe ben the doers of wyckednesse / I know not what ye be / whiche oure lorde Ihesu Criste: tourne awaye frome vs that leueth and reigneth for euermore. Amen.

¶ Imprynted at london without Newegate in saint Bulkers parysshe by Iohn Skot.
¶ Here endeth the Myrroure of golde.
In the .xxix. day of Marche the yere of oure Lorde a. M. D. and .xxii.

DIEV ET MON DROIT